

Images in **Treatise on the Love of God** (Alphabetical order)

Treat. – **Treatise on the Love of God** by St. Francis de Sales. 2 vols. (Vol. 1: Books 1-6; Vol. 2: Books 7-12) (trans.: John K. Ryan). Stella Niagara, NY: De Sales Resource Center, 2007.

Aaron's rod - ark of covenant – utility of hope – supreme point of soul

Finally (5), the **Ark of the Covenant** was kept in the sanctuary, and in it, or at least adjoining it, were the tables of the Law, manna in a golden vessel, and **Aaron's rod** which flowered and bore fruit in a single night. In the supreme point of the soul are found the following: (1) the light of faith, symbolized by the manna hidden in its vessel, by which we assent to the truth of mysteries we do not understand; (2) the **utility of hope**, symbolized by Aaron's flowering and fruitful rod, by which we accept the promises of good things that we do not see; (3) the sweetness of most holy charity, symbolized by God's commandments which charity contains, by which we acquiesce in the union of our spirit with God's, which union we scarcely perceive. Faith, hope, and charity diffuse their divine movements into almost all of the soul's faculties, both rational and sensitive, and in a holy way reduce and subject them to their just authority. However, their special dwelling, their true and natural abode, is in this supreme point of the soul. (**Treat.** 1.12, 86)

Aaron's rod – dry - name

Aaron's rod was dry and of itself incapable of bringing forth fruit, but as soon as the **High Priest's name** was written on it, it **put forth its leaves, flowers and fruits** in a single night. (**Treat.** 11. 6, 209-210)

Abel - offerings

God looked first at **Abel**, that good man, and then at his **offerings**, since the offerings took their grace and worth in God's sight from the goodness and piety of him who presented them. Oh, the supreme goodness of this great God! He so favors his lovers that he cherishes their least little actions because of whatever good they contain, and ennoble them in a surpassing way by giving them the title and quality of holy deeds! (**Treat.** 11. 2, 200)

Abiathar – Jerusalem – Sadoc - ark of covenant - soul – faith – hope - baptism

In that **Jerusalem** which is our **soul** there remains no important virtue except **Sadoc** the seer, that is, the gift of **faith**, which can make us see eternal things, together with its exercise, and also **Abiathar**, that is, the gift of **hope** together with its action. Both of these remain, although in great affliction and sorrow, but they maintain in us the **Ark of the Covenant**, that is, the character and title of Christian acquired for us by **baptism**. (**Treat.**, 4. 3, 209)

Abraham – hospitality – counsel

Apart from cases of extreme necessity, **hospitality** is a **counsel**. To entertain strangers is its first degree. To go out on the highways and invite them in, as **Abraham** did, is a higher degree. It is still higher to live in dangerous places in order to rescue, help, and serve passers-by. (**Treat.** 8. 9, 79)

Abraham – indifferent heart

We must follow the example of the great **Abraham**. Like him, if we are so commanded, we must undertake fulfillment of the eternal decree even by the death of our own children. Admirable was the union of that patriarch with **God's will!** Believing that it was the divine good pleasure for him to sacrifice his own child, he most courageously willed and undertook to do so! Admirable was the will of the child who submitted so meekly to his father's sword so as to make God's good pleasure live even at the cost of his own death!

But take note, Theotimus, of what is characteristic of the perfect union of an **indifferent heart** with God's good pleasure. Behold Abraham⁶ with drawn sword, arm upraised, ready to give the death blow to his beloved, his only child. He does this to please the divine will. Behold at the same time an angel who at the behest of that same will stops him short. Immediately he checks his stroke, equally ready to sacrifice or not to sacrifice his son. In the presence of God's will, the child's life and death were indifferent to him. When God commanded him to sacrifice the child, he did not become sad; when God dispensed him from it, he did not rejoice. It was all equal to that great heart, provided God's will was served. (**Treat.** 9. 6, 110-111)

Abraham – Sarah – Hagar – love

Sarah gave her servant **Hagar** to **Abraham**, her husband, in order that he might have children by her in keeping with the lawful usage of those times. However, when Hagar had conceived, she held her mistress in great contempt. Until that time it could hardly be perceived which was Abraham's greater love, that which he had for Sarah or that which he had for Hagar. Hagar shared his bed, just as Sarah did, and moreover she had the advantage of fertility. But when the two pleasing loves were compared, Abraham, a good man, made it very clear which was the stronger. Sarah had no sooner complained that Hagar despised her than he replied, "Hagar, your handmaid, is under your authority, do with her as you please," so that Sarah so afflicted poor Hagar that she was forced to leave. Divine dilection readily allows us to have other loves, and often we cannot discern which is the chief love within our heart. (**Treat.** 10. 7, 159)

Abraham – son – gold

If the great **Abraham** had seen need to slay his **son**, entirely apart from the will of God, Theotimus, think of what pangs and convulsions of heart he would have suffered. When he sees God's good pleasure, it is pure **gold** to him and he embraces it tenderly. (**Treat.** 9. 2, 100)

Abraham's sacrifices

To the sacrifice made by St. Charles I add that of the great patriarch **Abraham** as a vivid picture of the most powerful and most loyal love that we can imagine in any creature whatsoever. Truly, he **sacrificed** all the strongest natural affections he could have. When he heard God's voice saying to him, "Leave your country, and your kinsfolk, and your father's house, and come into the land that I shall show you," he set out immediately and quickly started his journey, "not knowing where he was going." The dear love of country, the happy company of his kindred, and the joys of his father's house did not shake him. Bravely and fervently he sets out, and he goes wherever it shall please God to lead him. What self-denial, Theotimus, what renunciation! No one can perfectly love God unless he gives up his affections for perishable things.

This is nothing in comparison with what he did afterwards. God called him twice, and seeing how prompt he was to answer, said to him: "Take your only son Isaac, whom you love, and go into the land of vision, and there you shall offer him as a holocaust upon one of the mountains which I will show you." See how this great man sets out immediately with that so loved and so loving a son. He goes three days' journey, comes to the foot of the mountain, leaves there his servants and ass, lays upon his son Isaac the wood needed for the holocaust, while he himself carries the sword and the fire. As he goes up the mountain that beloved child says to him, "My father," and he answers, "What do you wish, my son?" The child says, "You have fire and wood, but where is the victim for the holocaust?" To this his father answers, "God himself will provide a victim for the holocaust, my son." Meanwhile they arrive at the top of the appointed mountain, where Abraham quickly builds an altar, puts the wood upon it, binds his own Isaac, and places him upon the pile. He puts forth his right hand, grasps and draws the sword, lifts his arm, and as he is ready to strike the blow to immolate that child, the angel cries out from above, "Abraham, Abraham," and he responds, "Here I am." Then the angel says to him, "Do not kill the child. It is enough. Now I know that you fear God, and have not spared your son out of love for me." At this Isaac is unbound, and Abraham takes a ram that he finds hanging by the horns in a briar bush, and sacrifices it. (**Treat.** 12. 10, 275-276)

Absalom – Joab – David – anger

Once **anger** or audacity is aroused and cannot be kept within the limits of reason, it carries the heart into disorder so that zeal is thus practiced indiscreetly and inordinately, thus making it bad and worthy of blame. **David** sent **Joab** with his army against his disloyal and rebellious son, **Absalom**. He particularly forbade them to lay hands on Absalom and ordered that no matter what happened to be sure to save him. But when Joab was engaged in his task and hot in pursuit of victory, he slew the unfortunate Absalom with his own hand, without regard for all the king had told him. (**Treat.** 10. 15, 182)

Absalom/David – sedition – self-love

Such was the course of the **sedition** the treacherous **Absalom** stirred up against **David**, his fond father. He put out proposals that were apparently good and once they were accepted by the unfortunate Israelites, whose prudence was asleep and sluggish, he solicited them in such wise that he reduced them to complete rebellion. Hence David was forced to leave Jerusalem in tears, together with all his most faithful friends. He left behind no distinguished men except Sadoc and Abiathar, both priests of the eternal, with their children. Now Sadoc was a seer, that is, a prophet. In this same way, my dear Theotimus, when **self-love** finds our faith inattentive and sleepy, it presents to us empty but seeming goods, seduces our senses, our imagination, and the faculties of our soul, and makes such an attack on our free will, that it leads them all into complete revolt against holy love of God. Then, like another David, charity departs from our heart with all its following, that is, with the gifts of the Holy Spirit and those other heavenly virtues which are inseparable companions of holy charity if not its very properties and powers. (**Treat.**, 4. 3, 208-209)

Adam – Eve – love

God willed that **Adam** should **love Eve** tenderly, yet not so tenderly that to please her he should violate the command God's majesty had given him. He did not love what was superfluous or in itself dangerous, but he loved it to excess and in a dangerous way. (**Treat.** 10. 4, 151)

Adam/Eve - apples (mandrake) – Rachel/Jacob

How can it seem so strange to us that **Rachel** should give up the caresses of her husband **Jacob** for some **mandrake apples**, when **Adam and Eve** forsook grace for an **apple** a serpent offered to them to eat? (**Treat.** 10. 9, 167)

Addicted – lying

The man who becomes **addicted** to **lying** in jest is in great peril of telling lies in calumny. (**Treat.**, 4. 2, 206)

Aeschylus – falcon - accident - providence

It was reasonable to reprimand the curious conduct of **Aeschylus the poet** who, as he had been told by a diviner that he would perish by the fall of some sort of house, remained all day long in the open country so as to escape his fate. As he stood up with his head uncovered, a **falcon** holding a tortoise in its claws saw his bald head, thought it was a pointed rock, and let the tortoise fall on it. Note that Aeschylus died there in the field, crushed by the tortoise's house, that is, his shell. This was without doubt a **chance event**. The man did not go out into the field in order to die but rather to escape death. The falcon never dreamed of crushing a poet's head, but rather of crushing the covering and shell of a tortoise in order to eat its meat later on. Yet it turned out to the contrary, for the tortoise remained safe and poor Aeschylus was killed. As far as we are concerned, this chance event was unexpected, but in respect to God's **providence** it was an act of justice by which the man's superstition was punished. (**Treat.** 2.3, 110)

Agnus castus (herb) – traveler – yoke - Cross

Just as a spray of **agnus castus** keeps a **traveler** who bears it about with him from becoming weary, (Pliny) so also the **cross**, the mortification, the yoke, the law of our Savior, who is the true "chaste lamb," are a burden that takes away weariness and refreshes and restores hearts that love his divine majesty. (**Treat.** 8. 5, 68)

Agnus castus (herb) – travelers – Mary - Jesus

If a branch of **agnus castus** can comfort **travelers** and ease their weariness (Pliny), what relief must the glorious **Mother** have received when she carried "the immaculate **Lamb of God!**" (**Treat.** 9. 14, 131)

Air – barrel – wine – divine love - temptations

When a **barrel** that is filled to the top is broached, the **wine** does not flow out until we let in some **air** from above. This does not happen with barrels already having some empty space, for as soon as they are opened the wine runs out of them. In this mortal life, indeed, even though our souls abound in heavenly love they are never so filled with it but that under **temptation** such love can escape from them. (**Treat.**, 4. 1, 202)

Air – chameleon – fishes - soul - God

If it is true that the **chameleon** lives on **air**, then wherever it goes in the air it has wherewith to feed on. Even if it moves from one place to another, it does not have to look for what it needs to be filled but only to operate within its own aliment as do the fishes in the sea. A **soul** that desires **God** even while possessing him does not desire him in order to seek him but rather to exercise this affection within the very good it enjoys. (**Treat.**, 5. 3, 242)

Air – holy love

If we forsake the **air** of God's **holy love** in order to take to earth and cling to creatures, and this we do every time we offend against God, we truly die. (**Treat.** 2.9, 124)

Air – sun – mirror – face - heaven

It is like the **air**, which takes light without lessening the original brightness of the **sun**, and like a **mirror**, which takes on the grace of a man's **countenance** without diminishing that of him who looks into it. (**Treat.**, 5. 1, 235)

Air – swim – ocean – soar - divinity - heaven

Theotimus, freely and to the full extent of their desires our **souls** shall **swim** in the **ocean** and **soar** in the **air** of the **divinity**. (**Treat.** 3.15, 199)

Alchemy (sacred) – elixir – metal – gold - love

O holy, **sacred alchemy!** O divine **elixir** by which the **metal** of our passions, affections, and actions is wholly changed into most pure **gold** of heavenly **love!** (**Treat.** 11. 20, 257)

Alexander – child – apple – this world

Like a little **child** crying for an **apple** that has been refused to him, **Alexander**, whom the world calls the Great but here more foolish than a little child, begins to weep hot tears because he had no apparent chance to conquer those other worlds since he had not yet gained complete possession of this one. (**Treat.** 3.10, 189)

Aloes - children – milk – butter – honey – wormwood – vanity

Children, since they are merely children, are fed with **milk, butter, and honey**; they dislike the bitter taste of **wormwood and aloes** and cry themselves into convulsions when forced to take them. Alas, O God of truth, how can a soul once joined to the goodness of its creator forsake him to follow the vanity of the creature? (**Treat.**, 4. 1, 202)

Altar of heart – mystic victim - soul

The **soul** imitates the great Psalmist who in spirit went around and ran through the marvels of God's goodness, and then on the **altar** of his heart immolated a **mystic victim**—the utterances of his voice in hymns and psalms of admiration and blessings. (**Treat.**, 5. 8, 254)

Ammon / Thamar – love – consolations

Theotimus, why do you think that **Ammon**, David's son, loved **Thamar** so desperately that he even thought that he would die of **love**? Do you think that it was Thamar herself whom he loved? You see very quickly that it was not, for as soon as he had satisfied his detestable desire, he ruthlessly drove her out and ignominiously cast her away. If he had loved Thamar, he would not have done this. Thamar was always Thamar. But because it was not Thamar that he loved but the vile pleasure that he looked for in her, as soon as he had what he wanted, he struck her viciously and treated her in a brutal way. His pleasure was in Thamar, but his love was for the pleasure and not for Thamar. Hence once his pleasure had gone, he willingly made Thamar go away. Look at this man, Theotimus, who apparently prays to God with such devotion and is so ardent in the practice of heavenly love. Wait a little while, and you will see if it is God whom he loves. Unfortunately, as soon as the delight and satisfaction he took in love leaves him and dryness comes, he will give up all that and he will say further prayers only at random. If it was God whom he loved, why did he cease to love, since God is always God? It was God's **consolations** that he loved, and not "the God of consolation." (**Treat.** 9. 10, 123)

Anchors – seamen – cables – storms - temptation

Therefore, just as **seamen** who set sail with a favorable wind and in fair weather never forget the **cables, anchors**, and other things needed in time of danger and storm, in like manner even though God's servant enjoys the sweet repose of holy love, he must never be unprovided with the fear of divine judgments so that he may use it in the **storms** and assaults of **temptation**. (**Treat.** 11. 17, 245)

Angelica (plant) – root – stalk and leaves – divine love

I think that divine love is a **plant** like that called **angelica**, whose **roots** are no less sweet- smelling and healthful than its **stalk and leaves**. (**Treat.**, Preface, 41)

Animal (love) – tradesman

Thus **animal love**, which seeks to complete and perfect its complacency by the union it has obtained with its beloved object, finds contrariwise that in gaining this complacency it destroys it. Hence it becomes greatly disgusted with such a union. This has led the great philosophers to say that after enjoyment of its most ardent and urgent physical pleasure nearly every animal becomes sad, morose, and depressed. It is like a **tradesman** who had hoped to reap a great profit but finds himself plunged down and caught in a severe loss. (**Treat.** 1.10, 81)

Animals – Ezekiel – inspiration leads

Ezechiel's sacred **animals** "went whither the impulse of the spirit led them, and they did not turn when they went" and "every one of them went straight forward."¹⁹ We too must go where **inspiration** impels us, neither turning around nor turning back, but without changing our gaze marching on to where God has turned our face. (**Treat.** 8. 11, 86)

Animals – instincts – inspirations - preservation

Just as God by the ministry of nature gives to each **animal instincts** needed for its **preservation** and the exercise of its natural properties, so too if we do not resist God's grace he gives to each of us the **inspirations** needed to live, work, and **preserve** ourselves in the spiritual life. (**Treat.** 8. 10, 83)

Ape – evil spirit

Hence we must not think it strange if the **evil spirit**, when wishing to play the **ape**, deceive souls, scandalize the weak, and transform himself into a spirit of light, should cause raptures in certain souls who are not solidly instructed in true piety. (**Treat.** 7. 6, 30)

Apelles – Campaspe – Alexander – loving God

Unable to keep from loving the fair **Campaspe**, poor **Apelles** still did not dare to love her since she belonged to **Alexander the Great**. But when given leave to love her, how great did he judge his debt to him who granted that permission! He did not know for which one he should have more love, the fair Campaspe, whom so great an emperor had given up to him, or the great Emperor himself who had given up one so fair as Campaspe. (Pliny) Oh, as God is true, if we could only understand it, my dear Theotimus, how great is our debt to that supreme good which not only permits but even commands us to love him! (**Treat.** 10. 1, 142)

Apelles – painting – attention

Apelles did better at one time than at another, and sometimes he surpassed himself. Ordinarily he gave his whole art and his whole **attention** to **painting** Alexander the Great. However, he did not always give them so totally and entirely but that there remained certain other efforts. In them he did not use greater art or greater affection but he used them in a livelier and more perfect way. He always used all his genius to paint those portraits of Alexander well since he used it without reservation, but sometimes he used it more effectively and successfully. Who is ignorant of the fact that we can note progress in this holy love and that the end of saints is crowned with a more perfect love than their beginning? (**Treat.** 10. 3, 146-147)

Apes – monkeys – bad-tempered – waning moon - worldly

They are like **apes** and **monkeys**, which are always sullen, sad, and **bad-tempered** at the **waning of the moon**, but on the contrary when it is new, they leap, dance, and play their apish tricks. The **worldly man** is ill-tempered, discourteous, bitter, and gloomy when earthly good fortune fails him; in prosperous times he is almost always boastful, elated, and insolent. (**Treat.** 11. 21, 259)

Apode – Peter – cock – providence – dart of love

Like a poor **apode** fallen to the ground, he (**Peter**) would never have been lifted up again had not the **cock**, as minister of God's **providence**, struck his ears with its crowing even as his merciful Redeemer cast a saving look upon him like a **dart of love** (**Treat.** 2.9, 125)

Apode – Peter – wind - inspiration - penitence

St. Peter is like an **apode**. He is raised up by the **inspiration** that came to him from his Master's eyes, and gives himself freely to be moved and carried by this gentle **wind** of the Holy Spirit. He looks upon those saving eyes which had aroused him. He reads in them, as in the book of life, the sweet call to pardon that God's mercy offers him. From it he draws a just motive for hope; he leaves the courtyard, reflects upon the horror of his sin, and detests it; he weeps and groans; he casts his wretched heart before the merciful heart of his Savior; he **begs mercy** for his crime; he makes a resolution of inviolable fidelity. (**Treat.** 2.21, 159)

Apode birds - wind – feathers – wings - inspiration

The **wind** that lifts up the **apodes** first blows upon their **feathers**, since they are the lightest parts and most susceptible to its agitation whereby it gives an initial movement to their **wings**. It spreads them out and unfolds them in such wise as to provide itself with a hold by which to seize the bird and lift it into the air. If the apode raised up in this way adds the movement of its wings to that of the wind, the same wind that thrust it upward will more and more help it to fly with greater ease. In like manner, my dear Theotimus, when **inspiration** comes like a **sacred wind** to impel us into the air of holy love, it takes hold of our will and moves it by a sentiment of heavenly delight. It expands and unfolds that natural inclination which the will has for good so that this same inclination serves as a hold whereby it seizes our soul. All this, as I have already said, is done in us but without us, for it is God's favor that prepares us in this way. But if our soul thus holily prepared feels the wings of its inclination moved, unfolded, spread out, pushed up, and set fluttering by this heavenly wind, and then adds even just a little of its own consent, ah, Theotimus, what happiness results! (**Treat.** 2.13, 135)

Apode birds – wind – resisting inspirations

We cannot prevent his **inspiration** from impelling us and consequently from setting us in motion. However, if in the same measure as it pushes us forward we push against it so as not to let ourselves go with its movement, then we **resist**. So also when the **wind** has seized our **apode** birds and raised them aloft, it will not carry them very far unless they spread their wings and co-operate, lifting themselves up and flying through the air into which they have been launched. (**Treat.** 2.12, 134)

Apodes (birds) – flying

There are certain birds, Theotimus, which Aristotle has called **apodes** for the reason that they have extremely short legs and feet lacking strength, with the result that they make no more use of them than if they had none at all. Whenever they light on the ground, they have to stay there. By themselves they can never take **flight** again, since lacking use of legs and feet they have no way to propel and launch themselves back into the air. Hence they remain there motionless and perish unless a wind favorable to their weakness sends its gusts over the surface of the ground, catches hold of them, and lifts them up just as it does with many things. Then, if they put their wings in time with this thrust and first start which the wind gives them, that same wind likewise continues to help them along and lifts them gradually into flight. (**Treat.** 2.9, 124)

Apodes – human beings – God's compassion

We **human beings** are more like the **apodes**. If we forsake the air of God's holy love in order to take to earth and cling to creatures, and this we do every time we offend against God, we truly die. Yet we do not die so complete a death that there does not remain in us a little movement, and along with it our legs and feet themselves. In other words, there make certain attempts at love. However, they are so weak that of ourselves we are unable to detach our hearts from sin. Nor can we launch ourselves again on that flight of sacred love which, wretches that we are, we have perfidiously and voluntarily given up.

In fact, we would rightly deserve to remain abandoned by God, since by this disloyalty we have thus forsaken him. But his eternal charity does not often permit his justice to impose such chastisement, but rather arouses his **compassion** and stirs him to rescue us from our misery. He does this by sending out the favoring wind of his most holy inspirations. It

comes into our hearts with a gentle force; it seizes them and moves them; it lifts up our thoughts and thrusts our affections into the air of God's love. (**Treat.** 2.9, 124-125)

Apothecary - medicines – doctor – loving hand

.Often have we felt disgust for remedies and **medicines** when a **doctor** or **apothecary** gives them to us, but when offered to us by some **loved hand**, love conquers our loathing and we take them with joy. (**Treat.** 9. 2, 100)

Appetite – eating – goodness of God - love

In like manner, sometimes we begin to **eat** in order to stimulate our **appetite**, but once appetite is aroused we continue to eat in order to satisfy it. In the beginning we consider the **goodness of God** so as to excite our will to **love** him; once love has been formed in our hearts, we consider that same goodness in order to satisfy our love, which cannot be satisfied with always seeing what it loves. (**Treat.**, 6. 3, 276)

Appetite – sick man – love God

A **man who is sick** and nauseated has no **appetite** for eating, yet he has an appetite to have an appetite. He does not desire food, but he desires to desire it. Theotimus, to know whether we **love God** above all things is not in our power unless God himself reveals it to us, but we can easily know if we desire to love him, and when we perceive within us a desire for sacred love, we know that we have begun to love him. (**Treat.** 12. 2, 263)

Apple – Alexander – child – this world

Like a little **child** crying for an **apple** that has been refused to him, **Alexander**, whom the world calls the Great but here more foolish than a little child, begins to weep hot tears because he had no apparent chance to conquer those other worlds since he had not yet gained complete possession of this one. (**Treat.** 3.10, 189)

Apple – palace – world - Christian soul

It is as though St. Paul had said, "We are so abject that if the world is a **palace**, we are thought to be what is swept out of it; if the world is an **apple**, we are its parings." (**Treat.**, 6. 15, 310)

Apple – skin – fear

Again, just as the **apple's skin**, a thing in itself held in small esteem, still helps greatly to preserve the **apple** it covers, so **servile fear**, which in itself is of little value in comparison with love, is yet very useful for preserving love during the dangers of this mortal life. (**Treat.** 11. 17, 245)

Apple of paradise – dilection - fruit

Dilection is called a **fruit** since it gives us delight and we enjoy its delicious sweetness. It is like a true **apple of paradise**, plucked from "the tree of life," which is the Holy Spirit, grafted on our human spirit and dwelling in us by his infinite mercy. (**Treat.** 11. 19, 252)

Apples – garden – balms - soul - complacence

"Let my beloved come into his **garden**," said the sacred spouse, "and eat the fruit of his **apple trees**." The heavenly spouse comes into his garden when he comes into a devout **soul**. Since his "delight is to be with the children of men," where can we find better lodging than in the land of the spirit, which he made to his own image and likeness? In this garden he himself plants the loving **complacence** that we have in his goodness and on which we feed

ourselves. So also, his goodness takes pleasure and feeds itself on our complacency. So also, our complacency is increased because God is pleased to see that we are pleased in him. Hence such reciprocal pleasures produce a love of incomparable complacency whereby our soul, made into its spouse's garden and receiving from his goodness the apple trees of his delight, renders him the fruit thereof since he is pleased at the complacency it takes in him. Thus do we draw God's heart into our own, and he diffuses throughout it his precious **balms**. (**Treat.**, 5. 2, 236-237)

Apples – living tree – husks - sin

He (as is said in the Apocalypse of the bishop of Sardis) was thought to be a **living tree** because of the various virtues he practiced; nevertheless he was dead because he was in **sin**. His virtues were not true living fruits, but dead **husks**, things pleasing only to the eye, not savory **apples** good to eat. (**Treat.** 11. 11, 230)

Apples – mandrakes – chimeras - vanities

Theotimus, can worldly pomps, riches, and delights be better represented? They have an attractive appearance, but whoever bites into such **apples**, that is, whoever probes into their nature, finds in them neither taste nor satisfaction. Nevertheless, they bewitch us and put us asleep by their vain odor. The fame that children of the world attach to them stupefies and destroys those who devote themselves to them too intently and take them too abundantly. For such **mandrakes**, **chimeras**, and phantoms do we forsake the love of the heavenly spouse! How then can we say that we love him above all things, since we prefer such empty **vanities** to his grace? (**Treat.** 10. 9, 166-167)

Apples - Rachel/Leah – Jacob – mandrakes

You know, Theotimus, how great was **Jacob's** love for **Rachel**, his wife? He left nothing undone to testify to its greatness, strength, and fidelity ever since he greeted her at the well. From then on he never ceased to die for love of her, and to win her in marriage he served with unmatched devotion for seven whole years. To his mind it was nothing, so much did love sweeten the trials he bore for his beloved. After that, when she was still kept from him, he served again for another seven years in order to win her. So constant, loyal, and courageous was he in his love! When he finally won her, he gave up all other affections, and even took almost no account of his duty to **Leah**, his first spouse, a woman of great merit and very worthy to be cherished, on whose ill lot God himself had compassion so remarkable was it.

After all this, which was enough to make the proudest woman of the world submissive to the love of so faithful a lover, it is truly shameful to see how weak Rachel showed herself in her affection for Jacob. Poor Leah had no bond of love with Jacob except that of fertility, by which she had borne him four sons. Reuben, the first of them, went into the fields at harvest time and found there some **mandrakes** which he gathered and later, when he returned home, gave to his mother. When Rachel saw them, she said to Leah, "Give me some of the mandrakes that your son has given to you. I beg them of you, my sister." Leah answered, "Do you think it a small matter to have taken from me the dear love of my husband unless you also have my son's mandrakes?" "Come, now," said Rachel, "give me the mandrakes so that in exchange my husband may spend the night with you." The condition was accepted, and when Jacob returned that evening from the fields, Leah in haste to complete the exchange went out to meet him first. Overflowing with joy, she said to him, "My dear lord and love, this evening you will be with me, I have won this good fortune by means of my son's mandrakes." Thereupon she told him of the agreement made between her and her sister. Jacob did not utter a single word, as we know. I think that he was shocked and that his heart ached at hearing of the inconstancy and weakness of Rachel, who for such a trifle had given up for a whole night the honor and delight of being with him. Tell me truly, Theotimus, was it not a strange and very fickle levity for Rachel to prefer a few little **apples** to the chaste love of so dear a husband? If it had been for kingdoms, for monarchies! But for a miserable handful of mandrakes! Theotimus, how does it look to you! (**Treat.** 10. 9, 165-166)

Apples (mandrake) – Rachel/Jacob – Adam/Eve

How can it seem so strange to us that **Rachel** should give up the caresses of her husband **Jacob** for some **mandrake apples**, when **Adam and Eve** forsook grace for an **apple** a serpent offered to them to eat? (**Treat.** 10. 9, 167)

Apples (worm-eaten) – vanity

Since they contain some good they may be compared to **worm-eaten apples**, for in color and such little substance as is left to them they are as good as sound **virtues**. However, the **worm of vanity** is at their heart and spoils them. (**Treat.** 11. 10, 226)

Apprentice – Isaac- novice – loving God

But to see **Isaac** in the springtide of life, still only a **novice** and **apprentice** in the art of **loving God**, offer himself upon his father's bare word to the sword and fire so as to become a holocaust of obedience to God's will—this is a thing that surpasses all wonder! (**Treat.** 12. 10, 276)

Apprentices - boys (young) – horseback riding – novices – fears

When **young boys** beginning to **ride horseback** feel their horse rear up a little, they do not grip him with their knees alone but also catch hold of the saddle with their bare hands. After they are a little more experienced, they keep hold only by sitting tight. In the same way when **novices and apprentices** in God's service find themselves frightened by the assaults that the enemy delivers at the start, they not only make use of filial but also of servile and mercenary **fear**. They hold on as best they can so as not to fall away from their resolution. (**Treat.** 11. 18, 250)

Apprentices – fear

It is then called initial **fear**, that is, fear proper to **apprentices**, who are just starting on the exercises of divine love. (**Treat.** 11. 18, 250)

Apprentices – novices – love of God

Among them are those who are newly delivered from their sins and firmly resolved to **love God**, but nevertheless are still **novices** or **apprentices** and are tender and weak. (**Treat.** 10. 4, 149)

Approaching a person – our Lord

The perfection of this union consists in two points: it is pure, and it is strong. I can **approach a person** to speak to him, to see him better, to get something from him, to smell the perfume that he uses, or to gain his assistance. In such cases, I certainly approach him and join myself to him, but the approach and union are not my principal intention. I only use them as a means and occasion to get something else. But if I approach and join him solely for the purpose of being near him and enjoying this proximity and union, then it is an approach to a pure and simple union.

Many men **approach our Lord** in this way: some to hear him, like Magdalen; some to be cured by him, like the woman with the issue of blood; some to adore him, like the Magi; some to serve him, like Martha; some to overcome their unbelief, like St. Thomas; some to embalm him, like Magdalen, Joseph, and Nicodemus. But his own divine Sulamite seeks him in order to find him, and having found him, she desires only to hold him fast, and holding him, never to forsake him (**Treat.** 7. 3, 21-22)

Apricots – sugar – fruits - peaches – nuts – yellow plums – charity

Yes, so far is **charity** from depriving other virtues of their natural pre-eminence and dignity that on the contrary, since it has this property of perfecting the perfections it encounters, in proportion as it finds greater perfection, it grants still greater perfection. It is like **sugar**, which seasons **fruits** with its sweetness in such wise that, as it sweetens them, it leaves them different in taste and sweetness according as their tastes are naturally unequal. It never makes **peaches** and **nuts** as sweet and pleasant as **apricots** and **yellow plums**. (Treat. 11. 5, 207-208)

Aproxis – herb – fire – heart – divine goodness

The **herb** called **aproxis**, as we have said in another book, has such affinity to **fire** that as soon as it is within sight of it, even at a distance, it attracts the flame and begins to burn. It conceives its fire not so much from heat as from the faint glimmer the fire presents to it. After being united to the fire by means of this attraction, then if it could speak it might say, "My beloved fire is my own, since I have attracted it to myself and enjoy its flames. Yet I in turn belong to it, for although I have drawn it to me, it reduces me to itself as something stronger and nobler. It is my fire and I am its herb; I attract it and it sets me on fire." So too when our **heart** is placed in the presence of **divine goodness** and has attracted its perfections by the complacency it takes therein, it may truly say, "God's goodness is all mine, since I enjoy his surpassing goods, and I am all his, since his grace⁴ possesses me." (Treat., 5. 3, 240)

Aqua vitae (water) - fire – wine– water of holy penitence

We see how **fire** changes **wine** into a **water** usually called **aqua vitae**, which so readily produces and feeds fire that in many places it is named ardent water. Similarly, loving reflection upon that goodness, which although supremely worthy of love has been offended by sin, produces the **water of holy penitence**. Then, there comes in turn from this **water** the **fire of divine love**, and therefore that water can properly be called the water of life or ardent water. (Treat. 2.20, 154)

Archer – bow – target - soul – pilgrim/knight

"O Jesus, my sweet Jesus, I know no further place to seek and follow you upon earth! Ah, Jesus, Jesus, my love, grant to this heart that it may follow and go after you on high." With these ardent words at the very same instant he (**pilgrim/knight**) shot his **soul** like a sacred **arrow** into heaven, and like a divine **archer**, he directed it into the very center of his most blessed **target**. (Treat. 7. 12, 47)

Ark of covenant – charity

But **charity** leads us into that land, like the **Ark of the Covenant** which makes passage for us over the Jordan, that is, Judgment Day. (Treat. 1.6, 66)

Ark of covenant - Jerusalem – Sadoc - Abiathar – soul – faith – hope - baptism

In that **Jerusalem** which is our **soul** there remains no important virtue except **Sadoc** the seer, that is, the gift of **faith**, which can make us see eternal things, together with its exercise, and also **Abiathar**, that is, the gift of **hope** together with its action. Both of these remain, although in great affliction and sorrow, but they maintain in us the **Ark of the Covenant**, that is, the character and title of Christian acquired for us by **baptism**. (Treat., 4. 3, 209)

Ark of Covenant – River Jordan – Immaculate Conception

It was like the **river Jordan** in Josue's time of old, and it acted in like manner. The river held back its flood out of respect for the passage of the **Ark of the Covenant**, while original

sin drew back its waters in reverence and awe at the presence of the **true tabernacle** of the eternal covenant. (**Treat.** 2.6, 117)

Ark of covenant – tablets of Law – charity – supreme point of soul

Finally (5), the **ark of the covenant** was kept in the sanctuary, and in it, or at least adjoining it, were the **tables of the Law**, **manna** in a golden vessel, and **Aaron's rod** which flowered and bore fruit in a single night. In the supreme point of the soul are found the following: (1) the **light of faith**, symbolized by the manna hidden in its vessel, by which we assent to the truth of mysteries we do not understand; (2) the **utility of hope**, symbolized by Aaron's flowering and fruitful rod, by which we accept the promises of good things that we do not see; (3) the **sweetness of most holy charity**, symbolized by God's commandments which charity contains, by which we acquiesce in the union of our spirit with God's, which union we scarcely perceive. Faith, hope, and charity diffuse their divine movements into almost all of the soul's faculties, both rational and sensitive, and in a holy way reduce and subject them to their just authority. However, their special dwelling, their true and natural abode, is in this supreme point of the soul. (**Treat.** 1.12, 86)

Armies – choirs – Church

"What shall you see in the Sulamite but the **choirs of armies**?" she asks. Her **armies** are **choirs**, that is, singers in harmony, and her choirs are armies, because the weapons of the **Church** and of the devout soul are naught else but prayers, hymns, canticles, and psalms. (**Treat.** 8. 12, 89)

Arms – princes – treasures – Heavenly Prince – tender mother

Earthly **princes** keep their **treasures** in storerooms within their palaces and their **arms** in arsenals, but the **heavenly prince** keeps his **treasure** within his bosom and his **arms** within his breast. Because his **treasure** is his goodness, just as his **weapons** are his love, his breast and bosom are like those of a **tender mother** whose fair twin breasts are like two rooms rich in good, sweet milk and armed with weapons to vanquish her dear infant no matter how many attacks it makes upon them. (**Treat.**, 5. 2, 237-238)

Arms of consent

As if opening the **arms** of our **consent**, let us most lovingly embrace all this as we acquiesce in God's most holy will, and let us sing to him as a hymn of eternal acquiescence, "Your will be done, on earth as it is in heaven." (**Treat.** 9. 1, 99)

Arms of father – Benjamin – bosom of Mother – child - St. John

O God, what delight was it for this **Benjamin**, this child of his Savior's joy, to sleep thus in the **arms of his father**, who on the next day gave him, as "Benoni, child of pain," to his own **Mother's sweet bosom**! Nothing is more desirable to a little child, whether awake or asleep, than his father's bosom and his mother's heart. (**Treat.**, 6. 8, 291)

Arms of our consent

When this is done, let us, if I may so express it, extend and lift up the **arms of our consent** and embrace dearly, fervently, and most lovingly the good that itself is to be done or the ill that must be suffered, out of consideration of the fact that God eternally willed it, so that we may please him and obey his providence. (**Treat.** 12. 9, 274)

Army - unity

Unity established within a variety of different things produces order. Order produces harmony and proportion, and in things that are whole and complete harmony produces beauty. We speak of a fine **army** if all the parts making it up are so arranged that their differences are reduced to the relative proportions needed to constitute a single army. (**Treat.** 1. 1, 53)

Army of virtues – standard – love – flag - general – the Lord

Theotimus, **love** is the standard in the **army of virtues** and all virtues must rally around it. It is the only **flag** under which **our Lord**, who is the true **general** of that army, makes them fight. Therefore, let us reduce all the virtues to obedience to charity (**Treat.** 11. 14, 239)

Aroma – balm tree – sacred love

It is no marvel, then, if **sacred love**, king of virtues, has nothing about it, either great or small, which is not lovable, just as **balm**, prince of **aromatic trees**, has neither bark nor leaf lacking its odor. (**Treat.** 3. 2, 168)

Aroma – Blessed – soil – soul – charity

In Arabia the **Blessed** not only naturally aromatic plants but all other plants as well have a sweet **odor**, since they share in the good qualities of the **soil**. So too, in a **soul** endowed with **charity** not only works naturally excellent but little deeds as well are redolent of the virtue of holy love. (**Treat.** 3. 2, 166)

Aroma – rainbow – aspalathus plant – sacred love

When the **rainbow** touches the **aspalathus plant**, it deprives it of its **aroma** and gives it one much better.¹² So also when **sacred love** touches our passions, it removes their earthly end and gives them a heavenly end. (**Treat.** 11. 20, 256)

Aroma – water – herbs (basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk) – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a **pure, spiritual love**. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (**Treat.** 1.10, 80)

Arrow – wound - love

Other affections also enter there, but only by means of **love** since it is love that pierces the heart and makes a passageway for them. It is only the point of the **arrow** that wounds, the rest merely enlarges the **wound** and the pain. (**Treat.**, 6. 13, 303)

Arrow (amorous) – sacred love

O God, Theotimus, how happy is such a death! How sweet is the **amorous arrow** that wounds us with such an incurable wound of **sacred dilection**, that makes us so weak and ill with a heart beating so rapidly that finally we must die. How much, think you, did such sacred languors and trials endured for charity speed the days for God's lovers such as St. Catherine of Siena, St. Francis, little Stanislaus Kostka, St. Charles, and many hundreds of others who died so young? (**Treat.** 7. 10, 41)

Arrow (golden) – flame - Teresa of Avila – seraph - pain of love

Once a **seraph** held a **golden arrow**, from the tip of which issued a **little flame**, which he plunged into the heart of the **Blessed Mother Teresa**. When he drew it out, it seemed to that virgin that he tore out her very vitals. So excessive was her **pain** that she had strength only to utter low, feeble moans. Yet it was a pain so dear to her that she would have wished never to be delivered from it. (**Treat.**, 6. 14, 309)

Arrows – quiver – God’s love

Therefore **God** continually draws **arrows** out of the **quiver** of his infinite beauty, if we may say so, wounds his lovers' souls, and makes them see clearly that they do not love him as much as he is worthy of love. (**Treat.**, 6. 13, 306)

Arrows – thunderbolts – darts

In another place where he desires that the divine majesty should make his enemies tremble, he says: "Flash forth lightning and you shall scatter them: shoot out your arrows, and you shall rout them." There he calls **thunderbolts** God's **arrows and darts**. (**Treat.** 11. 18, 247)

Arrows – young man – wounds of love

We see a **young man** join in a conversation, unreserved, untroubled, and in good spirits. He does not keep watch over himself, and before he leaves he is well aware that **love** had made use of the glances, gestures, words, and even the locks of and before he leaves he is well aware that love had made use of the glances, gestures, words, and even the locks of hair of a frail, thoughtless little thing and has turned them into so many **arrows** to smite and wound his poor heart. (**Treat.**, 6. 13, 303-304)

Art – artist – understanding

The same holy Bishop of Nazianz says: "The **artist** is not ignorant of his **art**, even though we are ignorant of it. So too assuredly the things of this world are not rashly or thoughtlessly made, even though we do not know the **reasons** for them." (**Treat.**, 4. 8, 223)

Artisan – ivory ship – Prince

A certain old-time **artisan** was admired not so much for his large-sized works as for making an **ivory ship** with all its equipment so small that a bee's wings could cover the whole of it. Even so, I esteem what this great prince accomplished at that time in this little corner of his realm much more than the many deeds of greater fame that others praise to the skies. (**Treat.**, Preface, 46)

Artist – art – understanding

The same holy Bishop of Nazianz says: "The **artist** is not ignorant of his **art**, even though we are ignorant of it. So too assuredly the things of this world are not rashly or thoughtlessly made, even though we do not know the **reasons** for them." (**Treat.**, 4. 8, 223)

Artist – knight – “running horse” painting

A certain **knight** once requested a famous **artist** to make him a **picture of a running horse**, and when the painter gave him a picture of the horse on its back and rolling about in the dust as it were, the knight became very angry. Whereupon the painter turned the picture upside down, and said, "Do not be angry. All that is needed to change the position of a running horse into that of one rolling on its back is to invert the picture." Theotimus, anyone who wishes to see clearly the kind of zeal or jealousy we must have for God needs only to give proper expression to the jealousy we have with regard to human things and then invert it. Such must be the jealousy that God requires of us for himself. (**Treat.** 10. 14, 178)

Artists

Artists are not always equally successful. If I fall short in this treatise, my dear reader, do you work for the advance of your own goodness and God will bless your reading. (**Treat.**, Preface, 49)

Asbestos – fire – Mary’s heart – holy love

To conclude, just as **asbestos**, a valuable stone, by virtue of a unique property retains forever the **fire** which it has conceived, so the **heart of the Virgin Mother** remained perpetually **inflamed with the holy love** she received from her Son. (**Treat.** 3.8, 184)

Ashes – fire – flame – venial sins – holy love

This happens when down beneath many **venial sins**, as if buried under **ashes**, the **fire of holy love** remains covered over with its **flames** smothered, although it is not dead or put out. (**Treat.**, 4. 2, 204)

Ashes - phoenix

The **phoenix** is a phoenix in that it annihilates its own proper life in favor of the sun's rays - in order to have a better and more vigorous life, and as it were hides its own life under the **ashes**. (**Treat.** 7. 6, 31)

Ashes – spark – inclination to love God

Although it may be fashioned, nourished, and brought up among corporeal, base, and transitory things, and so to speak under nature's wings, yet at the first glance it casts on **God**, at the first knowledge that it gets of him, that natural and initial inclination to love God, which was as though drowsy and imperceptible, awakens in an instant. Suddenly it appears like a **spark** from among the **ashes**. It touches our will and gives to it a glow of that supreme love owed to the sovereign and first principle of all things. (**Treat.** 1.16, 94-95)

Ashes - wasps – gnats – flies – bees – sun – good works

I never have seen, read, or heard that **wasps, gnats, flies** and suchlike bothersome little insects when once dead could revive and rise up again. But everyone says that the dear **bees**, those virtuous insects, can live again, and I have often read the same thing. "They say"—these are Pliny's words—"that if we keep the dead bodies of drowned **honeybees** indoors throughout the winter and put them out in the sun in the following spring, covered over with the **ashes** of the fig tree, they will live again" and be as good as ever. That iniquitous deeds and evil works can return to life after they have been drowned and abolished by penance, surely, my Theotimus, neither Scripture nor any theologian has ever asserted, as far as I know. The contrary is authorized by Holy Writ and by the common consent of all doctors. But that **good works**, which like sweet bees produce the honey of merit, once drowned in sin can afterwards revive when, after being covered over with penitential **ashes**, we set them in the **sun** of grace and charity, all theologians clearly state and teach. (**Treat.** 11. 12, 233)

Aspalathus plant – rainbow – aroma – sacred love

When the **rainbow** touches the **aspalathus plant**, it deprives it of its **aroma** and gives it one much better.¹² So also when **sacred love** touches our passions, it removes their earthly end and gives them a heavenly end. (**Treat.** 11. 20, 256)

Aspalathusis (thorn) – rainbow – lily – redemption - miseries

Just as the **rainbow** touches the **thorn Aspalathusis** and makes it smell sweeter than the **lily**, so our Savior's **redemption** touches our **miseries** and makes them more beneficial and worthy of love than original innocence could ever have been. (**Treat.** 2.5, 115)

Asses (Job's) – oxen – intellect - senses

Job's "oxen were sloughing" the soil, while the useless "**asses** were feeding beside them," eating the grass they owed to the oxen who did the work. While the **intellectual** part of our soul is engaged in honest and virtuous love directed to some worthy object, it often happens that the **senses** and the faculties of the inferior part tend towards that union which is proper to them and is their **pasturage**. This takes place although union belongs only to the heart and the spirit, which alone can produce true, substantial love. (**Treat.** 1.10, 79)

Assuerus – Esther – love

If it is **Esther** alone that **Assuerus loves**, why should he love her more when perfumed and adorned than in her ordinary attire? (**Treat.** 10. 5, 153)

Athens (men of) – tend toward supreme good

In fact, whether we wish it or do not wish it, our mind **tends towards the supreme good**. But what is this supreme good? We resemble those good **men of Athens** who sacrificed to the true God even though he was unknown to them before the great St. Paul brought them knowledge of him. (**Treat.** 2.15, 142)

Athlete – calf – practice

There was an ancient **athlete** who continued day after day to lift the same **calf**, so that finally he lifted it after it had grown into a huge ox. Little by little **practice** had made the increase of so heavy a burden imperceptible to his strength. So also the man who accustoms himself to play for pennies will finally gamble with dollars, with bigger money, and with horses, and after his horses with all his goods and chattels. The man who gives loose reins to little acts of anger finally becomes furious and unbearable. The man who becomes addicted to lying in jest is in great peril of telling lies in calumny. (**Treat.**, 4. 2, 206)

Attention of man -

Consider, I ask you, a **man** whose **attention** is caught and held fast by the beauty of some harmonious piece of music, or even by some unseemly thing such as a foolish game of cards. You would like to draw him away from it but you cannot. No matter what duties he has at home, he cannot be torn away. He even gives up food and drink for this game. O God, Theotimus, how much closer ought a soul in love with God to be attached and held fast since it is united to the God of infinite delight and taken up and possessed by this being of incomparable perfection. (**Treat.** 7. 3, 22)

Awaken – sleep – God's inspiration

They are favors that God does for us even before we have thought of them. He **awakens** us when we are **asleep**, and as a result we find that we are awake even before we have thought of it. (**Treat.** 2.12, 134)

Ax – stone – iron – wood - hammer – fire - heart

God says, "I will take away your **heart of stone**," that is, I will take away your obstinacy. To change the shape of **stone, iron, or wood**, we need an **ax, hammer, and fire**. We call that a heart of iron, of wood, or of stone which does not easily receive divine impressions but stays in its own proper will among the inclinations that go with our depraved nature. (**Treat.**, 6. 12, 300)

Baby – mother's breasts – thirst - good

Then in truth it shall be as when we see a hungry **babe** that tightly clings to its mother's side and finds her breast. It presses so greedily on that dear fountain of sweet, longed-for drink that it seems as if it wishes to thrust itself wholly into its **mother's breast** or else to suck and draw that whole breast into its own. So too our soul pants with an extreme **thirst** for true **good**, and when it finds its inexhaustible source in the divinity, O true God! how sweet and holy is its ardor to be united and joined to those bounteous breasts of the All-good, either that our soul may be buried altogether within it or that it may come entirely into us! (**Treat.** 3.10, 189)

Bait – temptation

Our nature has such love for the good that it is allured by whatever has the appearance of good. What **temptation** sets before us as **bait** is always of this kind. (**Treat.**, 4. 3, 208)

Balm

Balm is by nature so thick that it is not liquid or flowing, and the longer it is kept the thicker it becomes until finally it gets hard and turns red and transparent. However, heat dissolves it and makes it fluid. (**Treat.**, 6. 12, 301)

Balm – cotton – God's presence

A precious ointment or **balm** dropped upon raw **cotton** so mingles and unites with it more and more yet little by little, that at the end it is not easy to say whether the cotton is the perfumed or the perfume, or whether the perfume is cotton or the cotton perfume. Happy is the soul that in peace of heart lovingly preserves the sacred sentiment of **God's presence!** (**Treat.** 7. 1, 16-17)

Balm – lavender oil

An ounce of **balm** does not spread as much odor as does a pound of **lavender oil**, but the smell of balm will always be better and more pleasing. (**Treat.** 10. 7, 160)

Balm – perfume – charity

Charity, then, is a virtue beyond compare. It not only adorns the heart in which it is but its mere presence likewise blesses and sanctifies all the virtues it finds there. It gives a **balm** and **perfume** to those virtues with its heavenly odor, by means of which they are made of great value in God's sight. However, it does this far more excellently to faith, hope, and other virtues that of themselves possess a nature tending to piety. (**Treat.** 11. 3, 202)

Balm - perfume itself – flowers – Son's canticle

O what a **canticle** is this that the **Son** sings to the Father! How "beautiful among all the children of men" is this beloved! How sweet is his voice as it comes from lips on which the fullness of grace is poured! All others are perfumed, but he is **perfume itself!** The others are covered with **balm**, but he is "balm poured out." The eternal Father receives praises from others as the fragrance of particular **flowers**, but as he senses the benedictions the Savior gives him, surely

he cries out, "Behold the fragrance of the praises offered by my Son. They are like the fragrance of a **field full of flowers** that I have blessed!" (**Treat.**, 5. 11, 261-262)

Balm (melted) – soul - liquifaction

A lover's great complacence in the thing loved produces a certain spiritual weakness which makes the **soul** feel unable to remain any longer within itself. For this reason, it is like **melted balm** that is no longer firm or solid, and lets itself go out and flow into what it loves. It does not spring out of itself by a sudden leap, nor does it close up by way of union. It flows out gently like something **liquid and fluid into God whom it loves.** (**Treat.**, 6. 12, 301)

Balm tree – aroma – sacred love

It is no marvel, then, if **sacred love**, king of virtues, has nothing about it, either great or small, which is not lovable, just as **balm**, prince of **aromatic trees**, has neither bark nor leaf lacking its odor. (**Treat.** 3. 2, 168)

Balms - garden – apples – soul - complacence

"Let my beloved come into his **garden**," said the sacred spouse, "and eat the fruit of his **apple trees.**" The heavenly spouse comes into his garden when he comes into a devout **soul**. Since his "delight is to be with the children of men," where can we find better lodging than in the land of the spirit, which he made to his own image and likeness? In this garden he himself plants the loving **complacence** that we have in his goodness and on which we feed ourselves. So also, his goodness takes pleasure and feeds itself on our complacence. So also, our complacence is increased because God is pleased to see that we are pleased in him. Hence such reciprocal pleasures produce a love of incomparable complacence whereby our soul, made into its spouse's garden and receiving from his goodness the apple trees of his delight, renders him the fruit thereof since he is pleased at the complacence it takes in him. Thus do we draw God's heart into our own, and he diffuses throughout it his precious **balms.** (**Treat.**, 5. 2, 236-237)

Balthazar – fear

It is like that of **Balthazar** who, when he saw that prodigious hand which wrote his condemnation on the wall, was so **terrified** that his "countenance was changed, and his thoughts troubled him; and the joints of his loins were loosened, and his knees struck one against the other." Still he did not do penance. How does it help us to fear evil, if because of that fear we do not resolve to avoid evil? (**Treat.** 11. 18, 249)

Bandits – tyrants – inspiration

Is it not the fancy of **bandits** and **tyrants** to think that they grant life to those from whom they do not take it? Is it not insane blasphemy to think that you have given holy, efficacious, and living activity to God's **inspiration** simply because you did not shove it away by resisting it? (**Treat.**, 4. 6, 216)

Banner - wine cellar – soul

In this case, if you will notice, Theotimus, it is not desire for something absent that wounds the heart, since the soul feels that God is present with it. He has already led the **soul** into his **wine cellar**; he has planted in its heart the **banner of love.** (**Treat.**, 6. 13, 305)

Banner of love - sword of dilection – affective/effective love of God

We have two principal ways of exercising our **love for God**; the first is **affective** and the second **effective**, or as St. Bernard calls it, active. . . . By the first we place God upon our heart like a **banner of love** around which all our affections are ranged; by the second we place him

upon our arm, as a **sword of dilection** whereby we accomplish all victorious exploits. (Treat., 6. 1, 267)

Banquet – God’s signified will

Therefore, in his desire that we should follow his **signified will**, God solicits, exhorts, incites, inspires, assists, and rescues us, whereas in permitting us to resist he simply lets us do what we wish to do according to our free choice but contrary to his desire and intention. Nevertheless this desire is a true desire. How can anyone more effectively express his desire that a friend should enjoy himself than to prepare a fine, good **banquet**, as did the king in the Gospel parable, and then invite, urge, and almost compel him by pleas, exhortations, and pressing messages to come, sit down at the table, and eat? In fact if anyone would open a friend’s mouth by main force, cram food down his throat, and make him swallow it, he would not afford him a courteous banquet but would treat him like a beast, like a capon he wanted to fatten. A good deed of this kind must be offered by way of invitation, persuasion, and sollicitation, not violently and forcibly thrust upon a man. Hence it is done by way of desire and not of absolute will. (Treat. 8. 3, 62-63)

Bar – courtroom – bench (tribunal) - superior part of soul

Theological arguments are stated in the **courtroom** and at the **bar** of the **soul's superior part**, while the acquiescence is given higher up on the **bench** and at the **tribunal** of the spirit's point. (Treat. 1.12, 87)

Barrel – wine – air – divine love - temptations

When a **barrel** that is filled to the top is broached, the **wine** does not flow out until we let in some **air** from above. This does not happen with barrels already having some empty space, for as soon as they are opened the wine runs out of them. In this mortal life, indeed, even though our souls abound in heavenly love they are never so filled with it but that under **temptation** such love can escape from them. (Treat., 4. 1, 202)

Basil - herbs (rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk) - water – aroma – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (Treat. 1.10, 80)

Bat – peacock - gift of the Spirit

If someone should ask why God made melons bigger than strawberries or lilies larger than violets, why the rosemary is not a rose or why the carnation is not a marigold, why the **peacock** is more beautiful than a **bat**, or why the fig is sweet and the lemon sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with

supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

Battle – life – winning

The man who does not vanquish is vanquished in this **battle**. Our **life** is lived amid the perilous battles our enemies wage against us. If we do not fight back we perish, but we cannot resist without winning, nor can we **win** without a victory. (**Treat.** 3. 1, 163-164)

Beard – oil of benediction – garment

Thus the **oil of benediction** which was poured upon the Savior as upon the head of the Church militant and triumphant spreads over the society of the blessed who, like the sacred **beard** of this divine Master, are always attached to his glorious face, and it runs down upon the company of the faithful who, like **garments**, are joined and united by love to his divine majesty. (**Treat.** 11. 6, 211)

Bears (roar) – doves (moan) – vocal prayer – meditation – Isaias (Isaiah)

So also **Isaias** says, "All of us shall **roar** like **bears**, and shall **moan**, meditating like **doves**." Here the roaring of bears refers to the exclamations that we make in **vocal prayer** and the mourning of doves refers to holy **meditation**. (**Treat.**, 6. 2, 273)

Beasts – slaves – sin

At other times we consider the deformity and malice of **sin** according to what faith teaches us. For example, it teaches us how God's image and likeness in us are defiled and disfigured by sin, how the dignity of our soul is dishonored, how we become like insensate **beasts**, how we have violated our duty to the creator of the world and have lost the good company of the angels in order to become comrades of the devil and subject to him, making ourselves **slaves** to our passions, reversing the order of reason, and offending our guardian angels to whom we are so indebted. (**Treat.** 2.18, 151)

Beasts of burden - Joseph – riches

In this manner, when **Joseph** sent his father many cargoes of all the **riches** of Egypt, he gave him not only those treasures as his chief gifts but also the **beasts of burden** that carried them. (**Treat.** 11. 17, 246)

Beautiful object – melody – discourse – affections - soul

When we consider some **object** of exquisite **beauty** that men examine with great enthusiasm, a fine **melody** listened to with great attention, or a splendid **discourse** attended to with great earnestness, we are accustomed to say that such beauty holds the spectators' eyes riveted upon itself, that such music holds fast men's ears, and that the discourse captivates its hearers' hearts. What does this mean—to rivet eyes, to hold ears fast, or to captivate hearts—except to unite and firmly fasten the senses and powers we mention to their objects? The **soul**, then, is fastened and pressed to its object when it shows intense **affection** for it, for such clasping is simply the progress and advance of the union and conjunction. (**Treat.** 7. 1, 14-15)

Bed of complacence – human heart - creatures

The **human heart** sometimes most affectionately leads love of **creatures** to its **bed of complacence**. As a result it often happens that the heart multiplies many more times its acts of affection for a creature than its acts of dilection for its creator. (**Treat.** 10. 7, 159)

Bed of infidelity – Pachomius

Theotimus, although he was a naturally good man, poor **Pachomius** was then sleeping on the **bed of infidelity**. (**Treat.** 2.13, 136-137)

Bee – Bernard (St.) – honey – Nativity

Theotimus, this vision so filled the child **Bernard's** loving heart with comfort, jubilation, and spiritual delight that throughout his life he kept a vivid perception of it. For this reason, although in later life like a sacred **bee** he always gathered from every divine mystery the **honey** of a thousand sweet and heavenly consolations, at Christmas-time he received a most special sweetness and spoke with a singular relish of his Master's earthly **Nativity**. (**Treat.** 3.12, 193-194)

Bee – flowers – honey – wax – springtime - meditation

The **bee** flies from **flower to flower** in the **springtime**, not at random but with plan, not merely to be refreshed at seeing the gay variety of the meadows but to look for **honey**. When it has found it, it sucks it up and loads itself with it, then carries it back to the hive, treats it skillfully, and from it separates the **wax** out of which it makes the comb to store up honey for the coming winter. Such is the fervent soul in **meditation**. It goes from mystery to mystery, not at random and not merely to solace itself by viewing the wonderful beauty of those divine objects, but deliberately and with fixed purpose so as to discover motives for love or some heavenly affection. When the soul has found them, it draws them to itself, relishes them, and loads itself with them. When it has brought them back and placed them within its heart, it sets to one side what it sees to be most useful for its progress, finally making resolutions suitable for times of temptation. (**Treat.**, 6. 2, 274)

Bee – flowers – honey of divine love - fly – locust - meditation

In it (**meditation**) our mind does not act for mere amusement like the **fly**, or like a **locust** in order to eat and be filled, but like a **sacred bee**. It goes here and there among **flowers** that are holy mysteries in order to extract from them the **honey of divine love**. (**Treat.**, 6. 2, 272)

Bee – honey – love - complacence

Just as the **bee** is born amid **honey**, feeds on honey, and flies only for honey, so **love** is born out of complacence, is maintained by complacence, and strives for complacence. (**Treat.** 1.7, 69)

Bee – Mary – hive – Jesus within

Picture to yourself, Theotimus, the most holy Virgin **our Lady** when she had conceived the Son of God, her sole love. The soul of that beloved Mother was completely centered upon that beloved Child. Because the divine loved one was there within her sacred womb, all the faculties of her soul drew back within her like holy **bees** into the **hive** where their honey is. In proportion as God's grandeur was as it were restricted and constrained within her virginal womb, so did her soul further increase and magnify the praises of that infinite mercy. Her spirit leaped with joy, like St. John within his mother's womb, in the presence of her God whom she felt within her. She sent neither thoughts nor affections outside herself, since all her treasure, her love, and her delight was **within her sacred womb**. (**Treat.**, 6. 7, 287-288)

Bee – sting – child - honey – love - desire

If a **bee stings** a **child**, you do well to say to him, "Ah, my child, the bee that has stung you is the same bee that makes the **honey** you like so much." Then he might say, "It's true that its honey is very pleasant to taste, but its sting is very painful. As long as its sting

remains in my cheek, I can't feel right. Don't you see that my face is all swollen up with it?" Theotimus, **love** is complacency indeed, and consequently it is very delightful, provided it does not leave the **sting of desire** in us. When it leaves that behind, it leaves great pain along with it. (**Treat.**, 6. 13, 304)

Bee (mystical) – heavenly Spouse – fire (sacred dilection)

Thus in the Canticle of Canticles the **heavenly spouse**, like a **mystical bee**, goes about lighting on the eyes, the lips, the cheeks, or hair of her well-beloved so as to draw from them the sweetness of a thousand amorous passions, noting in detail all that it finds best for this. Therefore, all on **fire with sacred dilection**, she speaks with him, questions him, listens to him. She sighs, she aspires, she admires him. On his part, he fills her with delight: he inspires her, touches and opens her heart and pours into it splendor, light, and joy without end. (**Treat.**, 6. 2, 274-275)

Bee (sacred) – flowers – honey – soul

Like a **sacred bee**, it (soul) flies hither and thither among the **flowers** that are God's works and excellences. From them it gathers a beautiful variety of complacencies out of which it extracts and refines the heavenly **honey** of fitting benediction, praises, and confessions, and by them, so far as it can, it magnifies and glorifies the name of its beloved. (**Treat.**, 5. 8, 254)

Beekeeper – bees – unrest – honeyed wine – perfume - God's presence

When **bees** stir up **sedition and mutiny** and slay and destroy one another, the **beekeeper** has no better remedy than to cast **honeyed wine** among that enraged little populace. When the individual bees that make up the swarm perceive this sweet and agreeable odor, they become peaceful, give themselves up to enjoyment of such pleasures, and remain quiet and tranquil. O eternal God, when by your **sweet presence** you cast "the sweet smell of your ointments" into our hearts—a **perfume** that gives greater joy than delicious wine and more joy than honey—all the powers of our soul enter into delightful repose with such perfect rest that there is no further feeling except that which, like a spiritual sense of smell, remains sweetly engaged in sensing without adverting to it the incomparable good of having its God present to it. (**Treat.**, 6. 9, 293-294)

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Bees – honey – lilies – flags – roses – rosemary – thyme – exercises of devotion

Bees plunder **lilies**, **flags**, and **roses** but they obtain no less booty from the tiny little flowers of **rosemary** and **thyme**; in fact they not only gather more but even better honey from them, since in those little vessels the **honey** is more closely packed and hence better kept. Certain it is that in little, lowly **exercises of devotion** charity is not only practiced more frequently but for the most part more humbly as well, and as a consequence more usefully and holily. (**Treat.** 12. 6, 268)

Bees – honey - love

What urges on **bees** so strongly to increase their store of **honey** but their **love** for it? (**Treat.** 12. 2, 262)

Bees – honey – virtues

But just as faith, hope, and charity are **virtues** having their origin in God's goodness, so also they draw increase and perfection from it. They are like **bees**, which are brought forth from **honey** and likewise take their nourishment from it. (**Treat.** 3. 2, 166)

Bees – honey – wax – good works

Theotimus, **bees** make delicious **honey** and it is their most valuable product, but for all that the **wax** that they also make does not cease to have value and to render their work laudable. A loving heart ought to strive most fervently to produce **works** of high value so that it may powerfully increase its own charity; still, if it sometimes produces some works of lesser value, it will not lose its reward. (**Treat.** 3. 2, 167)

Bees - honeyed wine

Honeyed wine is used not only to draw **bees** out of the hive and to call them back into it, but also to pacify them. (**Treat.**, 6. 9, 293)

Bees – nymphs – honey – meditation - contemplation

Little fledgling **bees** are called **nymphs** or "schadons" until they begin to produce honey, and then they are called "avettes" or bees. In the same way, prayer is called **meditation** until it produces the **honey of devotion**, after which it is converted into **contemplation**. The bees move about the fields, foraging here and there and gathering **honey**; when they have stored it up, they work in it because of the pleasure they take in its sweetness. So also we meditate in order to gather the love of God, but after we have gathered it in, we contemplate God and are attentive to his goodness because of the delight love enables us to find in it. (**Treat.**, 6. 3, 275)

Bees – nymphs – spiritual life

Bees are born as **worms**, then become **nymphs** crawling on foot and finally flying insects. We do the same, Theotimus, if we live a **spiritual life**. We forsake our merely human life in order to live a loftier life above ourselves. (**Treat.** 7. 6, 31)

Bees – wasps – gnats – flies – sun – ashes - good works

I never have seen, read, or heard that **wasps**, **gnats**, **flies** and suchlike bothersome little insects when once dead could revive and rise up again. But everyone says that the dear **bees**, those virtuous insects, can live again, and I have often read the same thing. "They say"—these are Pliny's words—"that if we keep the dead bodies of drowned **honeybees** indoors throughout the winter and put them out in the **sun** in the following spring, covered over with the **ashes** of the fig tree, they will live again" and be as good as ever. That iniquitous deeds and evil works can return to life after they have been drowned and abolished by penance, surely, my Theotimus, neither Scripture nor any theologian has ever asserted, as far as I know. The contrary is authorized by Holy Writ and by the common consent of all doctors. But that **good works**, which like sweet bees produce the honey of merit, once drowned in sin can afterwards revive when, after being covered over with penitential **ashes**, we set them in the **sun** of grace and charity, all theologians clearly state and teach. (**Treat.** 11. 12, 233)

Bees – worms – grubs - flies – virtues

At birth, **bees** are little **grubs** and **worms**, without feet, without wings, and without form, but with the passage of time they change and become little **flies**. Finally, when they are strong and have reached full growth, we say that they have become formed, finished, and perfect bees because they have all they need to fly and make honey. Virtues have their beginnings, growth, and perfection. I do not deny that without charity they can be born and even make progress. But for them to reach their perfection so as to bear the title of formed, fashioned, and finished virtues depends on charity. (**Treat.** 11. 9, 221)

Bees – wound - Savior

Bees never inflict a **wound** without themselves receiving a fatal wound. So too when we see the **Savior** of our souls wounded with love for us, "even to death, and to death on a cross," how could we remain unwounded for his sake? (**Treat.**, 6. 14, 306)

Bees (honey) – swarm - hive – sound – scent – Savior – wine - consolations

A new **swarm** or flight of **honey bees** that is about to take flight and change its place is called back by a **sound** made softly on metal basins, the **smell of wine mixed with honey**, or even the **scent of certain aromatic herbs**. The swarm is stopped by the attraction of such agreeable things, and enters the hive prepared for it. So too our Savior utters some secret word of love, pours forth the **wine** of his dilection, which is more delicious than honey, or diffuses into our hearts "the fragrance of his garments," that is, certain perceptions of his heavenly **consolations**. (**Treat.**, 6. 7, 286-287)

Bees (mystical) – honey - wounds of Savior

It is the very truth that **mystical bees** make their most excellent **honey** in the **wounds** of this "lion of the tribe of Judah," slain, pierced, and rent upon the Mount of Calvary. (**Treat.** 12. 13, 280)

Beggar – love – Plato

Hence **Plato** has said that **love** is "poor, ragged, naked, barefoot, wretched, homeless, that it sleeps out of doors on the bare ground, and that it is always in want." It is poor because it gives up everything for the loved object. It is homeless because it makes the soul leave its own dwelling and to follow forever him who is loved. It is wretched, pale, thin, and broken down, because it causes loss of sleep, drink, and food. It is naked and barefoot, because it makes us forsake all other affections in order to have those of the loved object. It lies upon hard ground, because it causes the heart that loves to disrobe itself and thus reveal its passion by sighs, lamentations, words of praise, suspicions, and jealousies. It lies at the door like a **beggar**, because it makes the lover always attentive to the eyes and mouth of what he loves, always holding close to its ears so as to speak to it and to beg for favors with which it is never filled. (**Treat.**, 6. 15, 310)

Beggar – love God

One who has not been assured of **loving God** is a poor man; if he desires to love, he is a **beggar**, begging with that blessed beggary of which the Savior has said: "Blessed are the beggars in spirit, for theirs is the kingdom of heaven." (**Treat.** 12. 2, 263)

Bench (tribunal) - courtroom – bar – superior part of soul

Theological arguments are stated in the **courtroom** and at the **bar** of the **soul's superior part**, while the acquiescence is given higher up on the **bench** and at the **tribunal** of the spirit's point. (**Treat.** 1.12, 87)

Benjamin – arms of father – bosom of Mother – child - St. John

O God, what delight was it for this **Benjamin**, this child of his Savior's joy, to sleep thus in the **arms of his father**, who on the next day gave him, as "Benoni, child of pain," to his own **Mother's sweet bosom!** Nothing is more desirable to a little child, whether awake or asleep, than his father's bosom and his mother's heart. (**Treat.**, 6. 8, 291)

Benjamin – Joseph – mother (charity) - sacred love

This **divine love** has two acts that are its own proper issue and extraction. One of them is elective love which, like another **Joseph** using the fullness of royal authority, subjects and disposes the whole people, namely, our faculties, powers, passions, and affections, under God's will, so that it may be loved, obeyed, and served above all things. By such means it puts the great commandments of heaven into effect: "You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind, and with your whole strength." The other is affective or affectionate love which, like little **Benjamin**, is very delicate, tender, pleasing, and lovable. But in this it is more fortunate than Benjamin, since **charity, its mother**, does not die when it brings it forth, but seems rather to gain new life by the joy it experiences in that birth. (**Treat.** 11. 4, 204)

Benjamin (mystical) – union with God

Thus is born the precious **union** of our heart with God which, like a **mystical Benjamin**, is at the same time both "a child of sorrow" and of joy. (**Treat.**, 5. 5, 248)

Betrothed – soul – Lamb – on earth

This perfect union of the soul with God will be made only in heaven, where, as the Apocalypse says, "the marriage feast of the Lamb" will be kept. Here in this **mortal life** the **soul** is truly espoused and **betrothed** to the immaculate **Lamb** but not yet married to him. Their troth and their promises are given, but the marriage ceremony is deferred. Therefore, we always have opportunity although we never have reason to withdraw from it. (**Treat.** 3. 6, 180)

Bird of paradise – phoenix – loving souls

Rare and **singular souls** are they who no longer have any resemblance to the birds of this world, not even to the **phoenix** itself, which is so uniquely rare. They are represented only by that bird which because of its surpassing beauty and nobility is said to be not of this world but of **paradise, from which it takes its name**. That beautiful bird disdains the earth and never touches it but lives always in the air. Hence even when it desires to regain its strength, it clings to trees only by little threads by which it remains suspended in the air, out of which and without which it can neither fly nor find rest. (**Treat.** 10. 5, 154)

Bird of paradise – St. Simeon Stylites

Thus this **bird of paradise**, living in air and not touching earth, was a spectacle of love for angels and of admiration for men. (**Treat.** 8. 13, 91)

Bird on string – inclination to love God

It seems that by such an impression God's goodness in some manner keeps our hearts tied together, like little **birds on a string** by which he can draw us to himself when it pleases his mercy to have pity on us. (**Treat.** 1.18, 98)

Birds – air – souls in heaven

Birds play at pleasure in the vast reaches of the **air**, but neither any single bird nor the whole race of birds taken together could ever beat their wings in all domains of the air or arrive at its loftiest region. Ah, Theotimus, freely and to the full extent of their desires our **souls** shall **swim** in the **ocean** and soar in the air of the divinity. (**Treat.** 3.15, 199)

Birds – grapes – painting – charity – human love

As a result an ignorant person might be deceived by it, just as **birds** were deceived by the **grapes** in Zeuxis' **painting**, which they took to be real grapes, so exactly had art imitated nature. Yet there is a great difference between **charity** and the **human love** it produces in us. (**Treat.**, 4. 9, 227)

Birds in nests - sculptor (heavenly) – statue in bed – sleep – God's presence

Yes, in truth, Theotimus, if we love him, we **sleep** not only in his sight but at his will, and not only by his will but also according to his will. I think that it is himself, our creator, our heavenly **sculptor**, who puts us **in our beds like statues** in their niches, so that we may be fixed there in bed like **birds that rest in their nests**. Then, when we awaken, if we reflect upon it, we find that God has always been present with us, and that we were never absent or separated from him. (**Treat.**, 6. 11, 299)

Birds of paradise – fallen angels

Theotimus, the **fallen angels** are like those birds which because of their rarity and beauty are called **birds of paradise** and are never seen on earth except when dead. Those celestial spirits had no sooner forsaken God's love in order to attach themselves to self-love than they immediately plunged down as though dead and were buried in hell. What death does to men when it cuts them off forever from this mortal life the fall did to those angels; it cut them off forever from eternal life. (**Treat.** 2.9, 124)

Birth – Esau/Jacob – repentance – love

When **Esau** came from his mother's womb, **Jacob** his twin held him by the foot, so that their **births** would not only follow in succession but would be bound together and intertwined one with the other. Thus too **repentance**, rough and sharp because of its sorrows, is born first like another **Esau**, while **love**, sweet and gracious as **Jacob**, holds it by the foot and is joined to it in such wise that they have only a single origin. The end of the birth of repentance is the beginning of that of perfect love. Just as Esau was the first to appear, so brings repentance into subjection and transforms it into consolation. (**Treat.** 2.20, 154)

Bishop – functions - charity

The **bishop** assigns charges for all the ecclesiastical **functions**: to open the church, to read in it, to exorcise, to instruct, to preach, to baptize, to offer sacrifice, to give communion, and to absolve. He himself can do and actually does all this, since he has within himself an eminent power that includes all the inferior powers. Hence St. Thomas Aquinas, in view of St. Paul's assurance that **charity** is patient, kind, and strong, says: "Charity does and accomplishes the work of all the virtues." (**Treat.** 11. 8, 218)

Blessed – aroma – soil – soul – charity

In Arabia the **Blessed** not only naturally aromatic plants but all other plants as well have a sweet **odor**, since they share in the good qualities of the **soil**. So too, in a **soul** endowed with **charity** not only works naturally excellent but little deeds as well are redolent of the virtue of holy love. (**Treat.** 3. 2, 166)

Blind man – laborer – loving light - experience

In your opinion, Theotimus, which one would **love light** more, a **blind man** who merely knew all the discourses the philosophers have made concerning light and all the praise they have given it, or a **laborer** who with clear vision perceives and appreciates the pleasing splendor of a beautiful sunrise? The first has more knowledge of it, but the second more enjoyment. Such enjoyment produces a far more living and animated love, such as mere rational knowledge does not give. To experience a good renders it infinitely more agreeable than all the scientific knowledge we can have of it. (**Treat.**, 6. 4, 278)

Blooming – lilies –planted - love

Lilies do not have a set season, but **bloom** early or late according as they are **planted** more or less deeply in the earth. If they are pushed down only three fingers' length into the earth, they bloom quickly, but if they are put down six or nine fingers deep, they always bloom proportionately late. If a heart that strives after **divine love** is plunged deeply into earthly, temporal affairs, it will flower slowly and with difficulty. But if it remains in the world only so much as its condition requires, you shall see it bloom quickly in love and send out its pleasing aroma. (**Treat.** 12. 3, 264)

Blossom – spring – grace - sin

So it is when **sin** is blotted out, and the **grace** of divine love returns to the soul. Not only do new affections that the return of this sacred **spring** brings into the soul **blossom** out and bring forth ample merits and blessings, but works blighted and withered by the hard winter of past sin, now that they are freed from their mortal enemy, regain their powers, grow strong again, and as if risen from the dead, flourish anew and grow fruitful in merits for eternal life. (**Treat.** 11. 12, 231)

Blue lily (flag) - recollection

The **blue lily**, also called the **flag**, is said to draw its flowers together at the sight of the sun. This is because they close up and unite while the sun is shining whereas in its absence they spread out and remain open at night. The same thing happens in the kind of **recollection** that we are speaking of. Simply because of God's presence or simply because we know that he sees us, whether from heaven or from any other place outside us— even if we do not remember that other type of presence by which he is in us—our powers and faculties assemble and gather together within us out of respect for his divine majesty, which love makes us fear with a fear of honor and respect. (**Treat.**, 6. 7, 288-289)

Body – nerves – muscles – tendons – charity – virtues

Without **nerves**, **muscles**, and **tendons**, the whole **body** would break up. Without **charity** the **virtues** can never sustain one another. (**Treat.** 11. 9, 220)

Body – parts – love - correspondence

Hence **love** is not always caused by likeness and sympathy, but by correspondence and proportion. This consists in the fact that by the union of one thing with another they can mutually receive one another's perfection and so become better. The **head** assuredly does not resemble the **body**, nor the **hand** the **arm**, yet they have such a correspondence and fit so well that when joined together they perfect one another in a most excellent manner. Therefore, if such parts had each one a distinct soul they would love one another perfectly, not by reason of likeness, for they have none, but by their correspondence towards their mutual perfection. In this way, the melancholy and the cheerful and the sour and the sweet sometimes love one another. Because of the mutual impressions that they receive from each other, their special characteristics are mutually moderated. (**Treat.** 1.8, 72-73)

Body – virtues – charity

Hence, even if it were possible for all the **virtues** to be found together in a man while **charity** alone was wanting to him, this assemblage of virtues would indeed be a most perfectly fashioned **body** in all its parts, just as Adam's body was when God with his almighty hand "formed it out of the slime of the earth." Nevertheless, it would be a body without movement, without life, and without beauty until God breathed in to it "the breath of life," that is, holy charity without which nothing profits us. (**Treat.** 11. 9, 221-222)

Bosom – nursed –charity

How good it is to see souls **nursed** at the very **bosom** of charity writing of its holy sweetness! (**Treat.**, Preface, 38)

Bosom of Mother – Benjamin – arms of father – child - St. John

O God, what delight was it for this **Benjamin**, this child of his Savior's joy, to sleep thus in the **arms of his father**, who on the next day gave him, as "Benoni, child of pain," to his own **Mother's sweet bosom**! Nothing is more desirable to a little child, whether awake or asleep, than his father's bosom and his mother's heart. (**Treat.**, 6. 8, 291)

Bouquet of loving grief – bouquet of myrrh – meditation - contemplation

Look at St. Bernard, Theotimus. He had meditated on the entire passion point by point, and then out of all the chief points taken together he made a **bouquet of loving grief**. He placed this bouquet upon his breast so as to change his **meditation into contemplation**, and cried out, "My beloved is a **bouquet of myrrh** to me!" (**Treat.**, 6. 5, 281)

Bouquet of myrrh – Beloved

The **beloved spouse** is a bitter "**bouquet of myrrh**," and reciprocally this bitter bouquet is the beloved himself who abides sweetly placed between the breasts of the beloved bride. That is, he is the most beloved of all lovers. (**Treat.**, 6. 14, 309)

Bouquet of myrrh – bouquet of loving grief – meditation - contemplation

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Bow – archer – target - soul – pilgrim/knight

"O Jesus, my sweet Jesus, I know no further place to seek and follow you upon earth! Ah, Jesus, Jesus, my love, grant to this heart that it may follow and go after you on high." With these ardent words at the very same instant he (**pilgrim/knight**) shot his **soul** like a sacred **arrow** into heaven, and like a divine **archer**, he directed it into the very center of his most blessed **target**. (**Treat.** 7. 12, 47)

Bowels – David – singing – love of God

Yes, there is no doubt that **David** taken in himself was far different from himself in this love, and that with his second heart, which God created clean and pure in him, and with his "right spirit," which God renewed in his **bowels** by most holy penitence, he **sang** the **canticle of his love** far more melodiously than he had ever done with his first heart and his first spirit. (**Treat.** 10. 3, 147)

Bowels of mercy – God

Therefore, according to the **bowels of his mercy** he did not will to cast us into total ruin, nor to take from us the sign of his lost grace. This was in order that as we saw him and felt within us this covenant and this inclination to love him, we should strive to do so, and that no one could justly ask, "Who will show us good things?" (**Treat.** 1.18, 98)

Bows and arrows – Ephraim's children

Ephraim's children did wonders with their **bows and arrows** in warlike games with one another, but when they came to the give and take of the day of battle, they turned their backs and did not have enough courage to put their own arrows on the bowstring or to face their enemies' arrows. (**Treat.**, 4. 11, 230)

Boys (young) – horseback riding – novices – apprentices - fears

When **young boys** beginning to **ride horseback** feel their horse rear up a little, they do not grip him with their knees alone but also catch hold of the saddle with their bare hands. After they are a little more experienced, they keep hold only by sitting tight. In the same way when **novices and apprentices** in God's service find themselves frightened by the assaults that the enemy delivers at the start, they not only make use of filial but also of servile and mercenary **fear**. They hold on as best they can so as not to fall away from their resolution. (**Treat.** 11. 18, 250)

Brandy - fruit of the vine – grapes – must – wine

In like manner, one who says that the **fruit of the vine** is **grapes, must, wine, brandy**, the drink that "cheers the heart of man," and the beverage that comforts the stomach, does not mean that they are fruits of different species but merely that although it is only one single fruit, it has many different properties according *as* it is differently prepared. (**Treat.** 11. 19, 251)

Brass – lead – stone – earth – union – heart - God

We see how a large, heavy mass of **lead, brass, or stone**, even though not forced downwards, will so work in and sink down and press into the **earth** where it lies that it finally is buried by the pull of its own weight which makes it unceasingly tend to the center. So too, if our **heart** is once joined to **God** and remains in this union and nothing draws it away, it continues to sink deeper by an insensible progress of that union until it is wholly in God. (**Treat.** 7. 1, 15-16)

Brazier – Savior's love

O God, Theotimus, what a **brazier** is this to inflame us to fulfill the exercise of holy love for our Savior, who is so completely good, since he has so lovingly performed them for us who are so evil! Such, then, is the **charity of Jesus Christ** which urges us! (**Treat.** 10. 17, 193)

Bread – sugar – honey – divine love

Many men indeed take no delight in **divine love** unless it is candied over with the **sugar** of some sensible sweetness. They would willingly act like little children who, when someone gives them a piece of **bread with honey** on it, lick and suck out the **honey** and then throw away the **bread**. If the sweetness could be separated from the love, such men would leave the love and take only the sweetness. (**Treat.** 9. 10, 123)

Break of day – light – intellect

The **intellect** can never be sufficiently satisfied in looking at something it never saw before but which is very agreeable to see. In addition to this, God sometimes grants the soul a **light** not only clear but increasing, like the **break of day**. (**Treat.** 7. 4, 26)

Breast – children – fount - loves

Many desires and many **loves** within *a* heart are like many **children** at **one breast**: they cannot all be fed at once, so they press forward, now one, now another in rivalry, and at last cause the **fount** to be emptied and dried up. Whoever aims at God's love must sedulously reserve to it his leisure, his mind, and his affections. (**Treat.** 12. 3, 265)

Breast - mother – child – Lord – devout soul

Comparison of the love little **children** have for their **mothers** should not be rejected because of its pure, innocent character. Consider, then, a beautiful little child to whom the seated mother offers her **breast**. It throws itself forcibly into her arms and gathers up and entwines all its little body on that beloved bosom and breast. See how its mother in turn takes it in, clasps it, fastens it so to speak to her bosom, joins her mouth to its mouth, and kisses it. Watch again how that little babe is allured by its mother's caresses, and how on its part it co-operates in this union of its mother and itself. As much as it possibly can, it fastens and presses itself to its mother's breast and face. It seems as if it wants to bury and hide itself completely in the beloved bosom from which it came. Theotimus, at such a moment there is a perfect union; it is but a single union, yet it proceeds from both mother and child although in such wise that it depends entirely on the mother. She drew the child to herself. She first clasped it in her arms and pressed it to her bosom. The child's strength was never sufficient to clasp and hold itself so close to its mother. Yet on its part the poor little one does as much as it can and joins itself with all its strength to its mother's bosom. It not only consents to the sweet union its mother makes, but with all its heart contributes its own feeble efforts. I call them feeble efforts because they are so weak that they resemble attempts at union rather than actual union. Thus too, Theotimus, our **Lord** shows the most loving **breast** of his divine love to a **devout soul**, draws it wholly to himself, gathers it in, and as it were enfolds all its powers within the bosom of his more than motherly comfort. (**Treat.** 7. 1, 13-14)

Breast (maternal) – milk – Savior

Thus within **Christ's maternal breast** his divine heart foresaw, disposed, merited, and obtained all our benefits, not only in general for all men but for each one in particular. His **breasts** of sweetness prepared for us that **milk** which is his movements, his attractions, his inspirations, and the dear delights by which he draws, leads, and nourishes our hearts into eternal life. (**Treat.** 12. 12, 280)

Breast (mother's) - child

We are like a little **child** lovingly desirous of its **mother's breast** but so feeble that of itself it cannot make any movement either to get to it or to cling to it once it is there. The child is only happy at being taken up and drawn within its mother's arms and at being pressed by her to her breast. (**Treat.** 7. 2, 17)

Breast (mother's) – infant – prayer - union

In **prayer** this **union** is often made by means of little but frequent flights and advances of the soul towards God. If you watch a little **infant** joined and united to its **mother's breast**, you will see that from time to time it presses on and clasps her closer with little movements aroused by the pleasure it takes in drinking in her milk. So too the heart united to God in prayer often makes certain renewals of its union by movements in which it presses and joins itself more closely to the divine sweetness. (**Treat.** 7. 1, 15)

Breasts - chambers – King

I ask you, Theotimus, what are the **chambers** of this **king** except his **breasts** which abound in such varied sweetness and delight? (**Treat.**, 5. 2, 237)

Breasts – children – milk of mercy - God

"O God of infinite sweetness, how amiable is your will and how desirable are your favors! You have created us for eternal life, and **your maternal bosom**, with its **sacred breasts** swelling with incomparable love, abounds in the **milk of mercy**, whether to pardon penitents or to make perfect the just. Ah, why do we not fasten our wills to yours, like **children** who attach themselves to their **mothers' breasts**, to draw out the milk of your eternal blessings?" (**Treat.** 8. 4, 65)

Breasts - kiss of love

For at the top of this ladder God bends towards us, gives us the **kiss of love**, and makes us taste the sacred **breasts** of his sweetness, which are "better than wine." (**Treat.** 11. 15, 241)

Breasts (bounteous) of God

O true God! how sweet and holy is its ardor to be united and joined to those **bounteous breasts of the All-good**, either that our soul may be buried altogether within it or that it may come entirely into us! (**Treat.** 3.10, 189)

Breasts (mother's) – infant – storerooms - topaz – gold

The **mother's bosom** and **breasts** are **storerooms** of treasure for the little infant. He has no other riches than those which are more precious to him than **gold** or **topaz**, more beloved than all the rest of the world. (**Treat.**, 5. 2, 237)

Breath – inspiration

This same eternal God **breathes** and infuses into our souls the **inspirations** of supernatural life to the end, as says the great Apostle, that they may become "a life-giving spirit," that is, a spirit that makes us live, move, feel, and work the works of grace. Hence he who has given us being also gives us operation. Man's **breath** warms things it enters into: witness the Sulamite woman's child, upon whose mouth the prophet Eliseus placed his own mouth and breathed upon him, and his flesh grew warm. Experience makes this warming power evident. But with regard to God's **breath**, not only does it warm but it gives perfect light, since his divine Spirit is an infinite light. His **vital breath** is called **inspiration** because by it supreme goodness breathes upon us and inspires in us the desires and intentions of his heart. (**Treat.** 8. 10, 81)

Bride – ring – husband – God's presence

Hence instead of sweetly using their will to taste the sweets of **God's presence**, they employ their intellect to reason about their feelings. They are like a **bride** who entertains herself by looking at her engagement **ring** without even seeing the **husband** who gave it to her. (**Treat.**, 6. 10, 294)

Bride's complexion – bridegroom's gaze – contemplation

The simple gaze of **contemplation** is made in any one of three ways. Sometimes we look at only a certain one of God's perfections, his infinite goodness, for example, without thinking of his other attributes or virtues. It is like a **bridegroom** who keeps his **gaze** fixed only on his **bride's beautiful complexion**. By this means he actually sees her entire countenance, since the color is spread over almost every part. At the same time he does not attend to her features, her grace, or any other parts of her beauty. In like manner, sometimes when the mind considers God's supreme goodness, it sees within it justice, wisdom, and power, but still it

keeps its attention fixed solely on his goodness, to which the simple gaze of contemplation is directed. (**Treat.**, 6. 6, 283)

Bride's look or words – bridegroom's gaze – contemplation

Finally, at other times we consider neither many of God's perfections nor just one of them, but only a certain divine action or work on which we fasten our attention. Examples are the act of mercy by which God pardons sins, the act of creation, the raising of Lazarus from the dead, or St. Paul's conversion. We are like the **bridegroom** who does not look at his **bride's** eyes but only at the **soft look** she casts upon him, or who takes no notice of her mouth but only of the **sweet words** that issue from it. Here, Theotimus, the soul makes a kind of sudden sally of love, directed not only at the action it has considered but **at him** from whom it proceeds. (**Treat.**, 6. 6, 283-284)

Bridegroom – spiritual bride

As the **bridegroom** "leaves father and mother and cleaves to" his beloved, so does this chaste bride leave its fleshly body to be united to its beloved. (**Treat.** 7. 11, 42)

Bridegroom's gaze – bride's complexion – contemplation

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Bridle - horse – obedience

We tell our servant to turn to the left or to the right, and he does so. To make a **horse** turn in this way, we must use the **bridle**. (**Treat.** 1. 2, 56)

Buds – flowers (fading) – virtues

Hence it may well happen that certain **virtues** are present in a man who lacks certain others. They will be either virtues newborn and still very delicate, like **flowers in bud**, or perishing, dying virtues, like **fading flowers**. (**Treat.** 11. 7, 214)

Buds – springtime – tree - fruit – love

Beyond doubt it is in like manner with those movements of **love** which precede the act of faith needed for our justification. Either they are not love properly speaking or they are a beginning and imperfect love. They are the first green **buds** that the soul, like a **mystical tree** warmed by the celestial sun, begins to put out in the **springtime**. They are forerunners of fruit rather than actual **fruit**. (**Treat.** 2.13, 136)

Buffalos – iron chains - bulls – human cords

Beyond doubt, Theotimus, we are drawn to God not by **iron chains**, like **bulls and buffalos**, but by means of allurements, sweet attractions, and holy inspirations. In short, these are the cords of Adam and of humanity, that is, bands that are proportionate and fitted to the human heart to which liberty is natural. (**Treat.** 2.12, 132)

Bugloss - Dodecatheon (herb) – cure-all – God - perfection

It is like the **herb Dodecatheon** which, according to Pliny, is a **cure** for every disease, although it is neither rhubarb, senna, rose, clove, nor **bugloss**, but one simple herb which in the unique simplicity of its own proper nature contains as much virtue as all other medicines put together. Oh, depths of **God's perfection!** How admirable you are to possess in one single perfection the excellence of all perfection in a manner so excellent that none can comprehend it but yourself! (**Treat.** 2.1, 103)

Builder – portal - house

In fact, I am neither *a man* of study nor a man of leisure nor do I possess a memory capable of gathering together so many valuable items into a book that could sustain the title of *Treasury or Pantology*. Such boastful title pages horrify me.

How stupid is the **builder**, bereft of thought and mind,
Who makes the **portal** bigger than all the **house** behind! (**Treat.**, Preface, 46)

Building – cement – mortar – stones – charity

Without the **cement** and **mortar** that bind together **stones** and walls, the whole **edifice** falls apart. (**Treat.** 11. 9, 220)

Building – fire – anger

It is exactly like a carefully arranged **fire** which in an instant embraces a **building** and which no one can put out. (**Treat.** 10. 15, 183)

Bulls – iron chains - buffalos – human cords

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Butter – children – milk – honey – wormwood – aloes - vanity

Children, since they are merely children, are fed with **milk, butter, and honey**; they dislike the bitter taste of **wormwood and aloes** and cry themselves into convulsions when forced to take them. Alas, O God of truth, how can a soul once joined to the goodness of its creator forsake him to follow the vanity of the creature? (**Treat.**, 4. 1, 202)

Butterflies - weevils (corn) – silkworms

Corn weevils and **silkworms** change their mode of being and from worms turn into **butterflies**. (**Treat.** 7. 6, 31)

Butterflies – wings – sacred flame - mind – God's judgments

We must never permit our **minds** to flutter curiously around **God's judgments**; if we do so, we will be like little **butterflies** and bum our **wings** and perish in that **sacred flame**. (**Treat.**, 4. 8, 224)

Cabbage plants – vine – olive tree – men and serpents

First of all, just as we see that the **vine** as it were hates and avoids **cabbage plants**, since the two are harmful to one another, while on the contrary it finds delight in the **olive tree**, so also we perceive between **men and serpents** a natural opposition so strong that the mere spittle of a man who is fasting causes the serpent to die. (**Treat.** 1.11, 81)

Cables – seamen – anchors – storms - temptation

Therefore, just as **seamen** who set sail with a favorable wind and in fair weather never forget the **cables, anchors**, and other things needed in time of danger and storm, in like manner even though God's servant enjoys the sweet repose of holy love, he must never be unprovided with the fear of divine judgments so that he may use it in the **storms** and assaults of **temptation**. (**Treat.** 11. 17, 245)

Caesar – friendship – compassion – Daughters of Jerusalem – Job - Jacob

Our **friendship** may be small but when the evils we see them endure are excessive, they arouse great pity within us. We see **Caesar** as he weeps over Pompey because of such things. The **daughters of Jerusalem** could not help weeping over our Lord, even though most of them were not greatly devoted to him. So also although **Job's** friends were bad friends, they uttered great groans when they saw the dreadful spectacle of his unparalleled misery. How heavy a stroke of sorrow went through **Jacob's** heart when he thought that his beloved child had died so cruel a death as being devoured by a savage beast. (**Treat.**, 5. 4, 244)

Cage – nightingale – Francis of Assisi

Theotimus, I beseech you, look at this spirit who like a heavenly **nightingale** is shut up in the **cage** that is his body. In it he cannot sing benedictions to his eternal love as he desires, and he knows that he can better warble and practice his fair melody if he can gain the open air so as to enjoy freedom and the company of other **philomels** among the bright, flowering hills of that blessed land. Therefore he cries out: "Alas, O Lord of my life, by your most sweet mercy, deliver me, poor as I am, from this bodily cage of mine. Deliver me from this narrow prison, so that when released from such slavery I can fly where my dear companions await me in heaven on high to join me to their choirs and encompass me with their joy. There, O Lord, I shall join my voice to theirs and make with them a sweet harmony of delightful melodies and words, and sing, praise, and bless your mercy." (**Treat.**, 5. 10, 260)

Calf – athlete – practice

There was an ancient **athlete** who continued day after day to lift the same **calf**, so that finally he lifted it after it had grown into a huge ox. Little by little **practice** had made the increase of so heavy a burden imperceptible to his strength. So also the man who accustoms himself to play for pennies will finally gamble with dollars, with bigger money, and with horses, and after his horses with all his goods and chattels. The man who gives loose reins to little acts of anger finally becomes furious and unbearable. The man who becomes addicted to lying in jest is in great peril of telling lies in calumny. (**Treat.**, 4. 2, 206)

Cannon – fire – love

We see that when **fire**, the symbol of **love**, is forced to make its way out of a single **cannon's** mouth, it causes a mighty flash that would have been much less if it had issued from two or three openings. Since love is an act of our will, whoever desires his love to be

not only noble and generous but also vigorous and active must restrict its power and strength within the limits of spiritual operations. (**Treat.** 1.10, 77)

Canticle (eternal)

Therefore, in the **eternal canticle** I imagine to myself that this joyous cry of praise will be repeated at every moment:

Live, Jesus, live, your death upon the tree
Shows all your boundless love for me! (**Treat.** 12. 13, 281)

Canticles - temple – Church – insignia of God's benevolence

That whole heavenly **temple** which is the **Church**, both triumphant and militant, resounds on every side with **canticles** of God's sweet love for us. The most sacred body of our Savior, like a most holy temple of his divinity, is decorated on every side with the marks and **insignia of this benevolence**. Hence when we visit the divine temple we behold that loving delight which his heart takes in doing us favors. (**Treat.** 8. 4, 65)

Canvas (soul) - wind – remora – free will - inspiration

When the favorable **wind** of God's grace fills our **soul's canvas**, it is within our liberty to refuse consent and thereby impede the effect of that favoring wind. But when our spirit sails along and makes a prosperous voyage, it is not we who cause the wind of **inspiration** to come to us. We neither fill our sails with it nor do we give movement to the ship that is our heart. We merely receive that wind coming from heaven. We consent to its movement. We let the ship proceed before the wind without stopping it by the **remora** of our resistance. It is **God's inspiration**, then, which impresses on our free will that gentle, blessed influence whereby it not only causes the will to see the beauty of the good but also warms it, helps it, reinforces it, and moves it so gently that by its agency the **will** turns and glides freely towards the good. (**Treat.**, 4. 6, 216-217)

Captain – fort – Our Lord – temptation

Our Lord revealed to St. Catherine of Siena that during a cruel temptation she had he was deep within her heart to defend it like a **captain** within a **fort**, and that without his help she would have lost the battle." It is the same for all the mighty assaults our enemies hurl against us. (**Treat.** 3. 3, 171)

Carbuncles – rubies – virtues

Carbuncles and **rubies** are called by two contrary names by the Greeks, as they call them pyropes and apyropes, that is, fire and without fire, or better, inflamed and flameless. They call them burning, fiery, live coals, or carbuncles, because in luster and splendor they resemble fire, while they call them fireless, or so to speak, non-inflammable, because their luster not only lacks heat but also because they are completely unable to receive heat, and there is no fire that can give them heat. Thus our ancient fathers have said that the **virtues** of the pagans were at one and the same time both virtues and non-virtues: virtues because they had luster and show, non-virtues not only because they lacked the vital heat of love of God which alone could make them perfect, but also because they were incapable of receiving such love since they were in persons without faith. (**Treat.** 11. 10, 226)

Cargo - streams – river

They were like so many **streams** that run together to make a **river**, which carries far greater **cargoes** than the many small separate brooks could ever do. (**Treat.**, 6. 5, 282)

Carnation - marigold – gift of the Spirit

If someone should ask why God made melons bigger than strawberries or lilies larger than violets, why the rosemary is not a rose or why the **carnation** is not a **marigold**, why the peacock is more beautiful than a bat, or why the fig is sweet and the lemon sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is

necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

Carpus – pagan/Christian - zeal – anger

A **pagan** seduced and caused to return to idolatry a **Christian** of Candia, newly converted to the faith. **Carpus**, a man eminent for purity and sanctity of life—there is considerable evidence that he was Bishop of Candia—because of this conceived such great **anger** that he had never before experienced anything like it. He allowed himself to be so far carried away by this passion that when he arose at midnight to pray, as was his custom, he concluded for his part that it was unreasonable that those wicked men should live any longer. With great indignation he besought divine justice to strike dead with one thunderbolt those two sinners, the pagan seducer and the Christian seduced. But listen, Theotimus, to the way God corrected the bitter passion by which poor Carpus had been swept away. First he caused him, like another St. Stephen, to see the heavens open and our Savior Jesus Christ seated upon a great throne, surrounded by a throng of angels who attended him in human form. Then he saw down below the earth opened up like a vast, horrible gulf, and the two erring men, on whom he had wished so much evil, standing upon the very edge of the precipice, trembling and almost fainting with fear because they were about to fall into the abyss. On one side they were being drawn down by many serpents that had arisen out of the abyss, coiled about their legs, and with their tails slowly pulled and edged them on to their fall. On the other side, certain men pushed and beat them in order to make them plunge downward, so that they seemed to be on the point of being engulfed beneath the precipice.

Consider, my Theotimus, I beg of you, how violent Carpus' passion was. As he himself later told St. Dionysius, he did not think of contemplating our Lord and the angels who appeared in the heavens, because he took such pleasure in seeing below him the frightful distress of those two miserable, wretched men. His only regret was that they were too long in perishing, and therefore he himself tried to hurl them down. When he could not do so right away, he became enraged and cursed them, until finally he lifted up his eyes to heaven and saw the sweet and most merciful Savior who had been moved by the greatest pity and compassion at what had happened. Rising from his throne and descending to the place where those two poor, wretched men were, he stretched out his helping hand to them. At the same time the angels, some on one side and some on another, also caught hold of them to keep them from falling into that dreadful abyss. At last Jesus himself, the loving and mild, turned to the wrathful Carpus and said, "Wait, Carpus, from now on strike at me. I am ready to suffer once more in order to save men. It would be a joy to do so, if it could be done without the sin of other men. At any rate, think of which would be better for you, to be in that abyss with the serpents or to dwell with angels who are such great friends to men."

Theotimus, that holy man Carpus was right in becoming **zealous** over those two men, and his zeal justly aroused his anger against them. But once aroused, anger left reason and zeal behind and transgressed all bounds and limits of holy love and consequently of zeal, which is its fervor. Anger had thus turned hatred of sin into hatred of the sinner, and gentlest charity into raging cruelty. There are persons who believe that no one can have great zeal without great anger, thinking they can accomplish nothing unless they spoil everything. On the contrary, true zeal rarely makes use of anger. Just as we do not apply the knife and flame to sick men unless they cannot be helped otherwise, so too holy zeal does not employ anger except in extreme necessity. (**Treat.** 10. 15, 184-185)

Cart – slave – ointments – God's drawing

Let no man think that you drag me after you like a forced **slave** or like a lifeless **cart**. Ah, no! You **draw** me "to the odor of your **ointments**." (**Treat.** 2.13, 138)

Cask – wine (new) – ointment – love of spouse

Love for her **spouse** was within her heart and beneath her breasts like strong **new wine** which cannot be kept in the **cask** for it would break out in every part. Because the soul

follows its love, after the spouse had said, "Your breasts are better than wine, smelling sweet with the best **ointments**," she adds, "Your name is like oil poured out." just as the spouse poured his love and his soul into his bride's heart, so too the bride in turn pours her soul into her spouse's heart. (**Treat.**, 6. 12, 301)

Cataline – virtue

"**Catiline**," says St. Augustine, "was sober, vigilant, and patient in suffering cold, heat, and hunger. For this reason both he himself and his accomplices thought that he had great constancy. However, such fortitude was not prudent, since he chose evil instead of good. It was not temperate, since he gave way to foul and filthy deeds. It was not just, since he conspired against his country. Hence it was not constancy but obstinacy, which bore the name of constancy in order to deceive fools." (**Treat.** 11. 7, 215)

Catkins - trees – fruit – mistletoe – moss – souls

We see that good **trees** never produce poisonous fruit but sometimes bear green, defective, or worm-eaten fruit, **mistletoe, and moss**. So too great saints never produce any mortal sin, but still they produce certain useless, badly matured, harsh, rough, and ill-flavored actions. In each case we must admit that these trees are fruitful; otherwise they would not be good trees. Still we must not deny that some of their fruits are fruitless. Who will deny that **catkins** and **mistletoe** upon trees are fruitless fruits? (**Treat.** 10. 5, 155)

Cavalier (royal) – lovers – Lord

Lord, you are the **royal cavalier** who turns the hearts of your faithful **lovers** about in every way. Sometimes you urge them forward with full rein, and they run at full speed in the tasks to which you inspire them. Then when it seems good to you, you make them stop in mid career and when strongest in their course. (**Treat.** 9. 6, 112)

Cement – building – mortar – stones – charity

Without the **cement** and **mortar** that bind together **stones** and walls, the whole **edifice** falls apart. (**Treat.** 11. 9, 220)

Chain – God's will

It is led on by **God's will** as by a beloved **chain**, and wherever his will goes, the soul follows. (**Treat.** 9. 4, 107)

Chain - tress of hair – beloved – love

For this reason she herself keeps her **hair** so plaited and gathered together in a **tress** that she seems to have only one single hair, which she uses as a **chain** to bind and carry away the heart of her spouse, whom she makes a slave to her love. Souls who desire for good and all to love God restrain their mind from thinking about worldly things so as to employ it more ardently in meditation on divine things, and they gather up all their efforts into their one sole intention of **loving God** alone. (**Treat.** 12. 3, 264-265)

Chains (iron) - bulls – buffalos – human cords

Beyond doubt, Theotimus, we are drawn to God not by **iron chains**, like **bulls** and **buffalos**, but by means of allurements, sweet attractions, and holy inspirations. In short, these are the cords of Adam and of humanity, that is, bands that are proportionate and fitted to the human heart to which liberty is natural. (**Treat.** 2.12, 132)

Chamber – perfumes – spouse of Lord

A just soul is the **spouse of our Lord**. Because it is just only when in the state of charity, as soon as it becomes his spouse it is led into that **chamber** filled with delightful **perfumes** of which the Canticle speaks? (**Treat.** 3. 3, 168-169)

Chambers – breasts - King

I ask you, Theotimus, what are the **chambers** of this **king** except his **breasts** which abound in such varied sweetness and delight? (**Treat.**, 5. 2, 237)

Chameleon – air – fishes - soul - God

If it is true that the **chameleon** lives on **air**, then wherever it goes in the air it has wherewith to feed on. Even if it moves from one place to another, it does not have to look for what it needs to be filled but only to operate within its own aliment as do the fishes in the sea. A **soul** that desires **God** even while possessing him does not desire him in order to seek him but rather to exercise this affection within the very good it enjoys. (**Treat.**, 5. 3, 242)

Chameleon – red – white – lover of God

He did not take on the color of his affairs and way of life as the **chameleon** takes on that, of the surrounding place, but he always remained wholly united to God, always **white** in purity, always **red** with charity, and always filled with humility. (**Treat.** 12. 4, 266)

Channel – complacency – Paul's heart

But by what **channel** or conduit did the gentle Jesus come into St. Paul's heart? It was by the channel of **complacency**, as he himself declares when he says: "God forbid that I should glory save in the cross of our Lord Jesus Christ." (**Treat.**, 5. 1, 235)

Chicory (wild) - flowers (yellow) – herbs – sunflower – sun – devout souls - divine will

Almost all **herbs** with **yellow flowers**, and even **wild chicory**, which has blue flowers, always turn towards the **sun** and follow its course. But the **sunflower** turns not only its flowers but all its leaves to follow that great luminary. In like manner, all the elect turn their **heart's flower**, namely, obedience to the commandments, towards the **divine will**. However, souls entirely caught up in holy love do not merely look towards this divine goodness by their obedience to the commandments, but do more than that. (**Treat.** 8. 13, 92)

Chieftains – sensual appetite

This lust or **sensual appetite** has twelve movements, by which, as though by so many mutinous **chieftains**, it causes sedition in a man. (**Treat.** 1. 3, 58)

Child – Alexander – apple – this world

Like a little **child** crying for an **apple** that has been refused to him, **Alexander**, whom the world calls the Great but here more foolish than a little child, begins to weep hot tears because he had no apparent chance to conquer those other worlds since he had not yet gained complete possession of this one. (**Treat.** 3.10, 189)

Child - bee – sting – honey – love - desire

If a **bee stings** a **child**, you do well to say to him, "Ah, my child, the bee that has stung you is the same bee that makes the **honey** you like so much." Then he might say, "It's true

that its honey is very pleasant to taste, but its sting is very painful. As long as its sting remains in my cheek, I can't feel right. Don't you see that my face is all swollen up with it?" Theotimus, **love** is complacency indeed, and consequently it is very delightful, provided it does not leave the **sting of desire** in us. When it leaves that behind, it leaves great pain along with it. (**Treat.**, 6. 13, 304)

Child - Benjamin – arms of father – bosom of Mother – St. John

O God, what delight was it for this **Benjamin**, this child of his Savior's joy, to sleep thus in the **arms of his father**, who on the next day gave him, as "Benoni, child of pain," to his own **Mother's sweet bosom!** Nothing is more desirable to a little child, whether awake or asleep, than his father's bosom and his mother's heart. (**Treat.**, 6. 8, 291)

Child – education – gift - our Savior

Our Savior attaches to it the supreme **gift** of eternal glory, as he has said, "He who shall persevere to the end shall be saved." This gift is simply the sum total and sequence of the various helps, consolations, and acts of assistance by which we continue in God's love up to the end, just as the **education**, raising, and training of a **child** are simply the many acts of care, help, and assistance, and other such things necessary for a child, that are exercised and continued towards him until the time he no longer needs them. (**Treat.** 3. 4, 174)

Child – father – love of benevolence

It is like the love and respect a good **child** has for a good **father**, for such love makes him resolve to live not only according to the commandments his father imposes but also according to the desires and preferences he manifests. (**Treat.** 8. 6, 69)

Child – father – obey

A good **child** does not **obey** his **father** because of his power to punish disobedience, or because he can disinherit him, but simply because he **is his father**. (**Treat.** 11. 18, 250)

Child – father's house – belongings

While a **child** lives in his **father's house** and is under his authority, it is not necessary for the child to state that whatever he acquires is acquired for his father. Since his person belongs to his father, all that depends on it also belongs to him. So also it suffices for us to be God's children by dilection so as to cause all we do to be destined wholly to his glory. (**Treat.** 12. 8, 270)

Child – Hagar – charity – preferring God

When **Hagar**, who was only an Egyptian, saw her **child** in danger of death, she did not have the courage to stay with him but would have left him with the words, "Let me not see the child die." Is it strange, then, that **charity**, daughter of heavenly mercy and delight, cannot bear to see her child die, which is the resolution never to **offend God?** (**Treat.**, 4. 4, 211)

Child – marriage – coat of arms - virtue - reason

True enough, it is sufficient for a **child** to have been born **within marriage** to bear before the world the name, the **coat of arms**, and titles of his mother's husband. However, to bear his blood and nature he must not only be born within the marriage but also **from the marriage**. Actions have the name, arms, and insignia of the **virtues**, since they are born of a heart endowed with **reason** and it is therefore presumed that they are reasonable. However, they have neither the substance nor the vigor of virtue if they issue not from reason but from some alien and adulterous motive. (**Treat.** 11. 7, 214)

Child – mother – breast - Lord – devout soul

Comparison of the love little **children** have for their **mothers** should not be rejected because of its pure, innocent character. Consider, then, a beautiful little child to whom the seated mother offers her breast. It throws itself forcibly into her arms and gathers up and entwines all its little body on that beloved bosom and breast. See how its mother in turn takes it in, clasps it, fastens it so to speak to her bosom, joins her mouth to its mouth, and kisses it. Watch again how that little babe is allured by its mother's caresses, and how on its part it co-operates in this union of its mother and itself. As much as it possibly can, it fastens and presses itself to its mother's breast and face. It seems as if it wants to bury and hide itself completely in the beloved bosom from which it came. Theotimus, at such a moment there is a perfect union; it is but a single union, yet it proceeds from both mother and child although in such wise that it depends entirely on the mother. She drew the child to herself. She first clasped it in her arms and pressed it to her bosom. The child's strength was never sufficient to clasp and hold itself so close to its mother. Yet on its part the poor little one does as much as it can and joins itself with all its strength to its mother's bosom. It not only consents to the sweet union its mother makes, but with all its heart contributes its own feeble efforts. I call them feeble efforts because they are so weak that they resemble attempts at union rather than actual union.

Thus too, Theotimus, our **Lord** shows the most loving breast of his divine love to a **devout soul**, draws it wholly to himself, gathers it in, and as it were enfolds all its powers within the bosom of his more than motherly comfort. (**Treat.** 7. 1, 13-14)

Child – mother – distracted - prayer

A **child** wanting to see where its feet are placed turns its head away from its **mother's** breast but immediately turns back since it is so dear to it. So too if we find that we are **distracted** by curiosity to know what we do in **prayer**, we must immediately replace our hearts in that sweet, peaceful attention to God's presence from which we have strayed. (**Treat.**, 6. 10, 295)

Child – mother – husband – love

Theotimus, it is true that you sometimes see a **mother** so concerned about her **child** that she seems to have no other love except for it. She has eyes only to look at it, a mouth only to kiss it, a breast only to give it milk, care only to bring it up. It seems that her **husband** is nothing to her in comparison with her child. However, if she had to make choice as to which she would lose, then it would be seen clearly that she prized her husband more, and that although her **love** for the child is more tender, more urgent, and more passionate, yet the other love is more excellent, stronger, and better. So too it is when a heart loves God in consideration of his infinite goodness. No matter how small a portion it may have of this excellent dilection, it will prefer God's will to all things. (**Treat.** 10. 7, 160)

Child – mother – Our Lord

A tender **mother** leads along her little **child**, helps him and holds him up as long as she sees need for it, and lets him take a few steps by himself in places that are very level and not too difficult. Now she takes him by the hand and holds him steady; now she takes him up in her arms and carries him. It is thus too that **our Lord** himself takes constant care to lead forward his children, that is, those who possess charity. He enables them to walk before him; he holds their hand in difficulties; he himself carries them along in hardships that he sees as being otherwise unbearable to them. (**Treat.** 3. 4, 173-174)

Child – mother – union – soul – God

Consider, I ask you, Theotimus, a **little child holding fast** to the breast and neck of its **mother**. If we want to take it away and put it in the cradle, since it is time for that, it argues and disputes as best it can against leaving that beloved bosom. If it is made to let go with one hand, it makes a grab with the other. If it is lifted up bodily, it bursts out crying, keeping its heart and eyes where it can no longer keep its body and it goes on crying for its dear

mother until it is rocked asleep. So too the **soul** that by **acts of union** has gotten so far as to be taken up and fastened to **God's goodness** can hardly be drawn away from it except by force and with great pain. We cannot make the soul let go. If we distract its imagination, it does not cease to keep hold by means of intellect. If we pry its intellect loose, it clings there by means of the will. If by some violent distraction we make the will abandon its hold, the soul still turns back from moment to moment to its beloved object. It can never be entirely detached from it. As far as it can, it remakes those sweet bonds of union with God by returning frequently to him as if by stealth. (**Treat.** 7. 3, 23)

Child – mother – wills

It is like what might be said of a little **child** who does not yet have use of its will so as to desire or love anything except its dear mother's breast and face. It does not think of wanting to be on one side or the other, or of desiring anything else whatever save only to be in the arms of its **mother**, with whom it thinks it to be one being. It is never at pains to adapt its will to its mother's, for it does not know its own will and does not think it has one. To its mother it leaves complete care to go, to do, and to will what she finds good for it. (**Treat.** 9. 13, 131)

Child – mother's breast

We are like a little **child** lovingly desirous of its **mother's breast** but so feeble that of itself it cannot make any movement either to get to it or to cling to it once it is there. The child is only happy at being taken up and drawn within its mother's arms and at being pressed by her to her breast. (**Treat.** 7. 2, 17)

Child – mother's breasts – ardor - sacred repose

Have you not noticed, Theotimus, the **ardor** with which little **children** often cling to the **mother's breast** when they are hungry? You see the child hold and press the breast with its mouth, making soft sounds all the while. It draws in the milk so avidly as even to cause its mother pain. But after the fresh milk has to some extent cooled the hungry heat within that little breast and the pleasing vapors it sends to the brain have begun to lull it to sleep, then, Theotimus, you see the child very softly close its little eyes and little by little give way to sleep. Still it does not release the breast, on which it exerts no action but a slow and almost insensible movement of the lips whereby it draws in milk that it swallows imperceptibly. It does this without thinking, but surely not without pleasure. If the breast is withdrawn before the child falls sound asleep, it wakes up and cries bitterly. Thus by the distress it has at such privation, it testifies how great was the pleasure of possession. It is the same with the soul that is in **repose** and quiet before God. (**Treat.**, 6. 9, 292)

Child – mother's breasts – God's goodness

God's goodness takes more pleasure in giving his graces than we have in receiving them. Sometimes there are **mothers** with **breasts** so full and overflowing that they must needs offer them to some **child**. Although the child takes the breast with great avidity, the nurse gives it to him still more eagerly. The suckling child is urged on by its need, while the mother who gives him her milk is urged on by her own abundance. (**Treat.** 1.15, 92)

Child – St. John – Last Supper – bosom of Jesus – mystical sleep – mother's breasts

Painters usually portray the beloved **St. John** at the **Last Supper** as not merely resting but as sleeping on his **Master's bosom**. This is because he was seated in the eastern fashion so that his head was towards his dear friend's breast. There he slept no bodily sleep; there was no likelihood of that. Hence I do not doubt that when he found himself so near the breast of eternal sweetness, he fell into a deep, sweet, **mystical sleep**. He was like a beloved **child** placed on its **mother's breast**, which is fed there with her milk even while asleep, and sleeps while being fed. (**Treat.**, 6. 8, 291)

Child (miraculous) – sacred love

In like manner, **sacred love** is a **miraculous child**, since the human will cannot conceive it unless it is infused into our hearts by the Holy Spirit. As something supernatural, it must preside and rule over all our affections, yes, even over intellect and will. (**Treat.** 1.6, 66)

Child (sick) – mother – eating

We have seen a **sick child eating bravely** but with incredible distaste what his **mother** gives him, solely out of desire to please her. He eats without taking any pleasure in the food, but not without another higher and worthier pleasure, namely, the pleasure of pleasing his mother and seeing her relief. **Another child** does not see his mother and solely for the knowledge he has of her wishes accepts whatever she sends and eats it without any pleasure. He has neither the pleasure of eating nor the satisfaction of seeing his mother's pleasure; he eats purely and simply **to do her will**. . (**Treat.** 9. 11, 124-125)

Child awakened – prayer of repose

For when anyone tries to deprive the soul of it or something turns it from it, then that poor soul complains, cries out, even weeps at times. It is like a little **child awakened** before it has slept enough; by the pain it feels on being awakened clearly shows the pleasure it had in sleep. (**Treat.**, 6. 8, 290)

Child feeding - Rachel

I think she resembled the little **child** who while **feeding** could still see and hear and even move its arms without leaving that dear breast. (**Treat.**, 6. 10, 295-296)

Child of charity

Such preference for God above all things is the beloved **child of charity**. (**Treat.**, 4. 4, 210)

Child of charity – zeal

True **zeal** is the **child of charity**, since it is its ardor. Therefore, like charity, it is patient, kind, without trouble, without quarreling, without hatred, without envy, and it rejoices in the truth. . (**Treat.** 10. 16, 190)

Child of our spirit – free will

Ah, Lord Jesus, when shall it be that having sacrificed to you all that we have, we shall immolate to you all that we are? When shall we offer to you as a holocaust our own **free will**, the only **child of our spirit**? (**Treat.** 12. 10, 277)

Children – breast – fount - loves

Many desires and many **loves** within a heart are like many **children** at **one breast**: they cannot all be fed at once, so they press forward, now one, now another in rivalry, and at last cause the **fount** to be emptied and dried up. Whoever aims at God's love must sedulously reserve to it his leisure, his mind, and his affections. (**Treat.** 12. 3, 265)

Children – breasts – milk of mercy - God

"O God of infinite sweetness, how amiable is your will and how desirable are your favors! You have created us for eternal life, and **your maternal bosom**, with its **sacred breasts** swelling with incomparable love, abounds in the **milk of mercy**, whether to pardon penitents or to make perfect the just. Ah, why do we not fasten our wills to yours, like **children** who attach themselves to their **mothers' breasts**, to draw out the milk of your eternal blessings?" (**Treat.** 8. 4, 65)

Children – honey – sugar – tasting

Before little **children** have **tasted honey and sugar**, it is hard to get them to take them into their mouths. After they have tasted how sweet they are, they like them more than we wish and always seek eagerly to get them. (**Treat.**, 6. 4, 277)

Children – loving God – in heaven

While we are **little children**, we are wise like little children, we speak like little children, we love like little children, but when we shall become perfect **in heaven** on high, we shall be quit of our infancy and we shall love God perfectly. (**Treat.** 10. 2, 145)

Children – milk – butter – honey – wormwood – aloes - vanity

Children, since they are merely children, are fed with **milk, butter, and honey**; they dislike the bitter taste of **wormwood and aloes** and cry themselves into convulsions when forced to take them. Alas, O God of truth, how can a soul once joined to the goodness of its creator forsake him to follow the vanity of the creature? (**Treat.**, 4. 1, 202)

Children – mother's milk – desire

It was like seeing little **children** grunt and utter little plaintive cries when they ardently **desire** their **mother's milk** and have begun to drink it in. (**Treat.**, 6. 10, 295)

Children – old men – love - differences

Old men love **children**, not because of similar qualities, but because the great simplicity, frailty, and tenderness of the children raise up and make more evident their own prudence and steadiness, and this dissimilarity is pleasant to them. On the contrary, **children** love **old men** because they see that they are interested in them and careful of them, and by some secret sense they recognize that they have need of such care. (**Treat.** 1.8, 72)

Children – Rachel – charity – good deeds

After the beautiful **Rachel** had greatly desired to bear **children** to her beloved Jacob, she became fruitful by two means. When she was unable to have children of her own body at the beginning of her marriage, she employed, as if by way of loan, the body of her servant Bala, whom she took to her side for fulfillment of her marriage duties. She said to her husband, "I have here my servant Bala, take her in marriage, go in to her that she may bear upon my knees, and that I may have children by her." It turned out according to her wish, for Bala conceived and bore many children upon Rachel's knees. Rachel accepted them as really her own, in as much as they had been begotten from two bodies, that of Jacob, belonging to her by marriage law, and that of Bala, belonging to her by duties of servitude, and still more because their birth had been brought about by her order and will. Afterwards she had two other children, not commanded and ordered by her but conceived by her and brought forth and produced from her own body, namely, Joseph and her beloved Benjamin.

I say to you, my dear Theotimus, that when **sacred charity** and dilection, a hundred times more beautiful than Rachel, is wedded to the human soul, it desires ceaselessly to bring forth **holy deeds**. If it is at first unable to beget offspring of its own blood by the sacred union uniquely proper to it, it calls upon other virtues to be its faithful servants. It joins them with it in its marriage and commands our heart to employ them, so that through them it may cause holy deeds to be born. It does not fail to adopt these deeds and esteem them as its own since they have been produced by its order and commandment and by a heart belonging to it. For as we have said elsewhere, love holds mastery over the heart, and consequently over all the works of the other virtues done by its consent. (**Treat.** 11. 4, 203)

Children – Rachel – charity – good works

Charity, our ancient writers say, has the character of **Rachel** who represents it. "Give me **children**," she said to her husband, "or I shall die." Charity urges the heart to which it is espoused to make it fertile with **good works**, for otherwise it will die. (**Treat.**, 4. 2, 206)

Children - women – godfathers

When **women** are strong and able to bring forth **children** with ease, they usually choose **godfathers** from among their friends in the world; when weakness and ill health make childbirth difficult and dangerous for them, they invoke the saints in heaven. They vow that their children will be sponsored by some poor man or devout person in the name of St. Joseph, St. Francis of Assisi, St. Francis of Paula, St. Nicholas, or some other blessed saint who can obtain from God a favorable outcome to their pregnancy and a live birth for the child. In the same manner, when I was not yet a bishop and had more leisure and less misgiving about writing, I dedicated the little books I wrote to earthly princes. Now that I am burdened with office and find a thousand difficulties in the way of writing, **I** consecrate my works to none but the princes of heaven. This is to the end that **I** may obtain the light I need, and, if such be God's will, that these writings may have a fruitful birth and be profitable to many souls. (**Treat.**, Preface, 49)

Children (heart's) - perfume – divine abundance

To arouse your **heart's children** to come and to feed upon them, they spread an odor more inviting than the scent of any **perfume**. Thus, Theotimus, our frailty has need of the **divine abundance** by reason of our want and need; God's affluence has need of our indigence only because of the excellence of his perfection and goodness. (**Treat.** 1.15, 92)

Children in furnace – creation's praise

We see how the three **children in the furnace** do this in that wonderful canticles of blessings by which they arouse up all things in heaven, on earth, and under the earth to render thanks to the eternal God by supremely **praising** and blessing him. (**Treat.**, 5. 9, 256)

Chime - watch – God

We know in a general way that these parts, diversely fashioned in so many ways, all serve either to display, as inside a **watch**, **God's** most holy justice, or to make manifest the triumphant mercy of his goodness, as by a **chime** of praise. (**Treat.**, 4. 8, 224)

Chimeras - apples – mandrakes – vanities

Theotimus, can worldly pomps, riches, and delights be better represented? They have an attractive appearance, but whoever bites into such **apples**, that is, whoever probes into their nature, finds in them neither taste nor satisfaction. Nevertheless, they bewitch us and put us asleep by their vain odor. The fame that children of the world attach to them stupefies and destroys those who devote themselves to them too intently and take them too abundantly. For such **mandrakes**, **chimeras**, and phantoms do we forsake the love of the heavenly spouse! How then can we say that we love him above all things, since we prefer such empty **vanities** to his grace? (**Treat.** 10. 9, 166-167)

Choirs – armies – Church

"What shall you see in the Sulamite but the **choirs of armies**?" she asks. Her **armies** are **choirs**, that is, singers in harmony, and her choirs are armies, because the weapons of the **Church** and of the devout soul are naught else but prayers, hymns, canticles, and psalms. (**Treat.** 8. 12, 89)

Christ Child – St. John the Baptist – mothers

Both the **Christ Child** and the **Baptist** in the days before birth and during infancy enjoyed freedom either to will or not to will things. However, in what concerned their external conduct they left to their **mothers** the whole care to do and to will whatever was needed for them. (**Treat.** 9. 14, 133)

Cicada (spiritual) – David's psalms

Thus testifies one of the most glorious of **spiritual cicadas** ever heard, for he sings:

Bless ye the Lord, enraptured soul and mind!
Nor strength nor thought within me let him find
That silence keeps of his almighty name,
Nor sings forever all his praise and fame's

It is as though he said, "I am a **mystical cicada**. My soul, my spirit, my thoughts, and all the faculties gathered within me are organ pipes. Let all of them forever bless God's name and sound forth his praise." (**Treat.**, 5. 8, 256)

Cicadas – tongue – Francis of Assisi – praises

I offer you an effective comparison on this subject drawn from the name given by that loving saint to his brothers in religion. He called them **cicadas** because of the **praises** they sang to God throughout the night. Theotimus, **cicadas** have their breasts fitted with pipes just as though they were natural pipe organs. In order to sing better they live entirely on dew. Since they do not have mouths they take in this dew by a little **tongue** set in their stomach and by it they utter their cries with such noise that they seem to be nothing but voice. The sacred lover is like this. All his soul's faculties are like so many pipes set in his breast to sound forth the canticles and praises raised by the beloved. In the midst of all these his devotion is a **tongue** for his heart. (**Treat.**, 5. 8, 255)

Cinnamon, herbs (basil, rosemary, marigold, hyssop, cloves, nutmeg, lemon, and musk) – water – aroma – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (**Treat.** 1.10, 80)

Citizens – slaves – love of God – love of self

Love of God, which brings us to contempt of self, makes us **citizens** of the heavenly Jerusalem; love of self, which drives us on to contempt for God, makes us **slaves** of the infernal Babylon. (**Treat.**, 4. 4, 209)

Citizenship – kingdom of love - heaven

It is the **fundamental law** that Jesus the King has given to the citizens of this militant Jerusalem so as to make them merit **citizenship** and joy in **Jerusalem triumphant**. (**Treat.** 10. 2, 144)

Citron - fruit – pleasure

Yet strictly speaking, this **pleasure** in pleasing God is not divine love, but only its **fruit**, which can be separated from it like **citron** from the citron tree. (**Treat.** 9. 11, 124)

City – soldiers (foreign) – fear

It is an act of despair to bring into a **city foreign auxiliaries** who can make themselves its masters. . (**Treat.** 10. 15, 183)

Claws of enemies - doves – self-esteem

But we are like **doves**: seduced and beguiled by **self-esteem**, we turn back to ourselves and busy our minds too much with creatures, and often find ourselves seized by the **claws of enemies** who carry us off and devour us. (**Treat.**, 4. 3, 207)

Cleopatra - pearl (oriental) – sea of bitterness - Savior's heart - love

Cleopatra, that infamous queen of Egypt, wished to outdo Mark Antony in all the excesses and all the dissolute things he had done in his banquets. Hence at the end of a banquet she gave in her turn, she ordered that there be brought in a vial of fine vinegar into which she cast one of the pearls she wore at her ears. The **pearl** has been estimated to have been worth 250,000 crowns. When it was dissolved, melted, and turned into liquid, she swallowed it. She would also have buried the pearl she wore on the other ear in the sewer of her vile stomach if Lucius Plancus had not stopped her. Our **Savior's heart** is the true **oriental pearl**, uniquely unique and of priceless value. Thrown into a **sea** of incomparable **bitterness** on the day of his passion, it melted within him, dissolved, gave way, and flowed out in pain under the impact of so many mortal torments. But **love**, stronger than death, mollifies, softens, and melts hearts far more quickly than all other passions. (**Treat.**, 6. 12, 300)

Cleopatra's pearls – highest crag – greatness/goodness

Among created things there is often a difference between **greatness and goodness**. **One of Cleopatra's pearls** was worth more than our **highest crag**, which is much greater in size: the one has more bulk, the other more value. (**Treat.** 10. 7, 159)

Clock – parts – wonder – universe – human nature

If we go into a watchmaker's shop, we sometimes find a **clock** no bigger than an orange although in it there are a hundred or two hundred **parts**. Some of them serve to indicate the time, others to strike the hours or to give the alarm in the morning. In it we see little wheels, some of which go to the right and some to the left, some of which turn at the top and some at the bottom. We see the balance, which with measured beat moves evenly on one side and the other. We marvel how art could join together such a number of such little parts one to the other with a correspondence so exact, even though we do not know what each part does nor for what purpose it is made as it is unless the master workman tells us. We have only a general knowledge that all the parts serve to indicate the time or to strike the hour. They say that friendly Indians will stand for whole days in front of a clock in order to hear it strike the hours at the moment set. However, since they cannot figure out how this is done, they do not say in consequence that the clock lacks art or reason. They are filled with love and respect for those who regulate the clocks and admire them as men more than human.

Theotimus, we see that the **universe**, and especially **human nature**, is like a **clock** made up of so great a variety of actions and movements that we cannot restrain our **wonder** at it. (**Treat.**, 4. 8, 223-224)

Clock – weights – movement - love

Just as **weights** give movement to the movable parts of a **clock**, so **love** gives to the soul whatever **movement** it has. (**Treat.** 11. 20, 253)

Clouds – wind (south) – rain – earth - soul

We see how **clouds** condensed by the **south wind** dissolve and turn into **rain**. They cannot contain themselves but fall and flow downwards and mingle so completely with the **earth** they moisten as to become one with it. So too the **soul** which, though loving, still remained within itself, issues forth by this sacred outflow and holy fluidity. (**Treat.**, 6. 12, 301)

Clove - Dodecatheon (herb) – cure-all – God - perfection

It is like the **herb Dodecatheon** which, according to Pliny, is a **cure** for every disease, although it is neither rhubarb, senna, rose, **clove**, nor bugloss, but one simple herb which in the unique simplicity of its own proper nature contains as much virtue as all other medicines put together. Oh, depths of **God's perfection**! How admirable you are to possess in one single perfection the excellence of all perfection in a manner so excellent that none can comprehend it but yourself! (**Treat.** 2.1, 103)

Cloves, herbs (basil, rosemary, marigold, hyssop, cinnamon, nutmeg, lemon, and musk) – water – aroma – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (**Treat.** 1.10, 80)

Coat of arms - child – marriage – virtue - reason

True enough, it is sufficient for a **child** to have been born **within marriage** to bear before the world the name, the **coat of arms**, and titles of his mother's husband. However, to bear his blood and nature he must not only be born within the marriage but also **from the marriage**. Actions have the name, arms, and insignia of the **virtues**, since they are born of a heart endowed with **reason** and it is therefore presumed that they are reasonable. However, they have neither the substance nor the vigor of virtue if they issue not from reason but from some alien and adulterous motive. (**Treat.** 11. 7, 214)

Coat of arms (prince's) – stags – inclination to love God

On our part, it is a mark and memorial of our first beginning and creator. It arouses us to love him and gives us a secret intimation that we belong to his divine goodness. We are like **stags** on which powerful **princes** have placed **collars bearing their coats of arms**. Even after they have been let out and set free in the forest, whoever comes upon them must recognize them as having once belonged to the prince whose arms they bear and also that they are still reserved to him. (**Treat.** 1.18, 98)

Cock – Peter – apode – providence – dart of love

Like a poor **apode** fallen to the ground, he (**Peter**) would never have been lifted up again had not the **cock**, as minister of God's **providence**, struck his ears with its crowing even as his merciful Redeemer cast a saving look upon him like a **dart of love** (**Treat.** 2.9, 125)

Coin – gold – lawful stamp - good works

If the **coin** is not made of good **gold**, lacks weight, or is not struck with the **lawful stamp**, it is rejected as not acceptable. If a **work** is not good in species, if it is not adorned with charity, or if the intention is not right, it will not be accepted among good works. (**Treat.** 12. 7, 269)

Coins – treasures – good works

It is as if he said, "Always add new **good works** to those already done, for the **coins** out of which your **treasures** must be made are fasting, prayer, and almsgiving." (**Treat.** 3. 2, 166)

Coins – weighing - actions

It is not common practice to **weigh small coins** but only **pieces of value**. Business transactions would be too troublesome and consume too much time if we had to weigh pennies, halfpence, farthings, and half-farthings. In like manner, we do not have to weigh all kinds of little **actions** to learn if some have greater value than others. (**Treat.** 8. 14, 93-94)

Colors – doves – sun – Church writings

Picture to yourself beautiful **doves** out under the rays of the **sun**. You see them change into many different **colors** according as you shift the place from which you look at them. The birds' feathers are so adapted to catch the light that when the sun mingles its bright rays with their plumage, it causes a multitude of reflections and they produce *a* great variety of shades and changing colors. These colors are so pleasing to look at that they surpass all others, even the enameled settings of the most beautiful jewels. So brightly do these colors gleam and so delicately gilded are they that this gold makes their tints become still more vivid. It was with this in mind that the royal prophet said to the Israelites:

Though sorrow casts its shadow on your face,
Yet shall its colors gleam, as does the dove,
Spreading its burnished wings, when from above
The gold and silver rays send it their grace.

The Church is adorned with a surpassing variety of instructive books, sermons, treatises, and devotional works. The Holy Spirit teaches us that the lips of the heavenly, each one of them most beautiful and pleasing to the sight. This arises from the way in which the sun of justice mingles the beams of his divine wisdom with our pastors' tongues, which may be called their plumes, and with their pens, which sometimes take the place of their tongues and form the rich plumage of this mystical dove. Everywhere amid all that colorful variety in the doctrine the Church puts forth we find the fine gold of holy charity. It displays itself in an excellent way. By its incomparable luster it gilds all the science of the saints and raises it above every other science. In holy Church all is by love, in love, for love, and of love. (**Treat** , Preface, 37-38)

Colors – sun – God – perfections

Just as the **sun** has none of all those **colors** we attribute to it, but one single clear light which is above and beyond all color and makes visibly colored all colors, so in **God** there is none of those **perfections** which we imagine. There is only one most pure excellence which transcends every perfection and gives perfection to all that is perfect. (**Treat.** 2.1, 102)

Colors – sun – God - works

When the **sun** is **red** at rising but soon after becomes obscured or dimmed and smaller in size, or again when it is wan, pale, or dark at setting, we say that it is a sign of rain. Theotimus, the sun is neither red nor black, neither pale nor gray, nor yet green. That great luminary is not subject to such turns and changes of hue. All its color is simply its own most clear and perpetual light, and except because of a miracle, it is unchanging. We speak as we do because the sun seems to be such to us in accordance with different vapors that are between it and our eyes and make it appear to us in diverse ways.

In the same way we speak of **God**, not so much according to what he is in himself but rather according to his works, by means of which we contemplate him. In keeping with the different ways in which we consider him, we give him different names, as though he possessed a great number of different excellences and perfections. (**Treat.** 2.1, 101)

Colors of flowers - red – white – violet – yellow – charity

Although **charity** itself has only a colorless color, the **flowers** that it makes spring up have each of them a **different color**. Charity makes martyrs **redder** than the rose and virgins **whiter** than the lily. To some it gives the fine **violet** of mortification, and to others the **yellow** of marriage cares. (**Treat.** 8. 6, 71)

Comb – honey – scarlet - Church

The Holy Spirit teaches us that the lips of the heavenly spouse, that is, the Church, are like a strand of scarlet and like a **comb dripping with honey** so that everyone may know that the doctrine she proclaims consists of sacred love. This love is of a red more brilliant than scarlet because it is inflamed by the blood of her spouse, and it is sweeter than **honey** because of the sweetness of the Beloved who covers her over with delights? (**Treat.**, Preface, 37)

Combat – agony of Jesus

Hence a most fierce **combat** and cruel **agony** took place between desire and horror of death, resulting in a great effusion of blood which flowed forth as from a living source, "streaming down upon the earth." (**Treat.** 10. 17, 192)

Commerce – virtue - deeds

But in **commerce** in **virtues** issuing from God's mercy, and above all in charity, our every deed produces an increase. (**Treat.** 3. 2, 168)

Commoner – lord - love

If a **commoner** is **loved** by a great **lord**, he is much more impelled to return that love, and if by a great monarch, how much further is he impelled to do so! (**Treat.** 7. 8, 35)

Convicts – slaves – love

Love has no **convicts** or **slaves**, but brings all things under its obedience by so sweet a force that, just as nothing is as strong as love, so nothing is as worthy of love as its strength. (**Treat.** 1.6, 66)

Cordials - princess – king

Would we not be indignant at the **princess** in our parable if she had boasted that she had given their virtues and properties to the **cordials** and other remedies, or that she had cured herself because if she had not taken the remedies the **king** gave her and poured in her mouth when she was half dead and almost without feeling, they would not have worked at all? (**Treat.**, 4. 6, 216)

Cords – God’s love drawing – love and friendship

What, then, are the ordinary **cords** by which **God's providence** is wont to **draw** our hearts to his love? Surely they are such as he himself points out when he describes the means he used to lead the people of Israel out of Egypt and the desert and into the Promised Land. "I will draw them," he says in Osee, "with **human cords** with bands of **love and friendship**. (**Treat.** 2.12, 132)

Cords and bands – Lord

He attracts them to himself by the gentle power whereby he ties and draws hearts as bodies are drawn by material **cords and bands**. (**Treat.** 6. 7, 288)

Cotton – balm – God’s presence

A precious ointment or **balm** dropped upon raw **cotton** so mingles and unites with it more and more yet little by little, that at the end it is not easy to say whether the cotton is the perfumed or the perfume, or whether the perfume is cotton or the cotton perfume. Happy is the soul that in peace of heart lovingly preserves the sacred sentiment of **God's presence!** (**Treat.** 7. 1, 16-17)

Couch (mystical) of heavenly Solomon – loving excesses

Theotimus, it is plain that such souls love too ardently and with superfluity, yet they do not love superfluous things but only what may be loved. Hence they enjoy the **mystical couch of the heavenly Solomon**, namely, the union, contemplation, and the repose of love of which we spoke in Books 5 and 6. Still they do not enjoy them by their rank as spouses, because the **excess with which they love good things** keeps them from frequent entry into such divine unions with the spouse. (**Treat.** 10. 4, 151)

Courtroom – bar – bench (tribunal) - superior part of soul

Theological arguments are stated in the **courtroom** and at the **bar** of the **soul's superior part**, while the acquiescence is given higher up on the **bench** and at the **tribunal** of the spirit's point. (**Treat.** 1.12, 87)

Courts – judges – decisions - God

If in charity we must show such respect for the **decisions** of supreme **courts**, made up of corruptible **judges** who are of the earth, as to believe that they were not made without motives even though we do not know what those motives are, ah, Lord **God!** with what loving reverence must we adore the equity of your supreme providence, which is infinite in justice and goodness! (**Treat.**, 4. 7, 218-219)

Crag (highest) – Cleopatra’s pearls – greatness/goodness

Among created things there is often a difference between **greatness and goodness**. **One of Cleopatra's pearls** was worth more than our **highest crag**, which is much greater in size: the one has more bulk, the other more value. (**Treat.** 10. 7, 159)

Creation – Creator – meditation – contemplation

Look again, but with still greater devotion, at the **creator of the world**. See how at creation he first **meditated** on the goodness of his works separately, one by one, as he saw them produced. He saw, says Scripture, that light was good, that the heavens and the earth were good, and so too the herbs and plants, the sun, the moon, and the stars, the animals, and, to sum up, all creatures, as he created them one after another. At length, when the entire universe was made, God's meditation was changed, as it were into **contemplation**. God looked at all

the goodness in his works with one single glance and saw, Moses says, "All the things he had made, and they were very good." The different parts, when considered separately by way of meditation, were good, but when looked at with one single glance, all of them being taken together by means of contemplation, they were found to be very good. (**Treat.**, 6. 5, 281-282)

Creator – creation – meditation – contemplation

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Crimson – wool – dyes – scarlet – purple – good works - blood of Christ

What can give such might to these passing moments and these light tribulations? **Scarlet** and **purple**, or fine crimson **violet**, is a highly precious, a royal fabric. However, this is not because of the **wool** but because of the **dye**. The **works** of good Christians are of such great value that heaven is given in return for them. But, Theotimus, it is not because they come from us and are made of our heart's wool but because they are dyed with the **blood of the Son of God**. What I mean is that the Savior sanctifies our works by the merits of his blood. (**Treat.** 11. 6, 209)

Crocodile – growth

I have never known of any animal without bounds and limits to its **growth** except the **crocodile**, which at first is extremely small but never stops growing throughout its life. In this it represents equally both good men and evil. (**Treat.** 3. 1, 163)

Crook – natural inclination to love God

Therefore, it is not without purpose that this **inclination to love God** above all things which we possess by nature dwells in our hearts. On God's part, it serves as a **crook** by which he can gently hold us and draw us to himself. (**Treat.** 1.18, 98)

Crops – cultivation (of soul) – harvest – Lord

It is for us to **cultivate our souls** well, and therefore we must faithfully attend to them. But as for plentiful **crops** and **harvests**, let us leave care of that to our **Lord**. (**Treat.** 9. 7, 113)

Cross – funeral pyre – thorns – lance – lamb - free will

When shall we bind it and lay it upon the **funeral pyre** that is your **cross**, your **thorns**, and your **lance**, so that like a little **lamb** it may be a victim pleasing to your good pleasure, to die and to be consumed in the fire and by the sword of your holy love? O **free will** of my heart, how good a thing it will be for you to be bound and laid upon the cross of your divine Savior! How desirable a thing will it be for you to die to yourself so as to burn forever as a holocaust to the Lord! (**Treat.** 12. 10, 277)

Cross – pyre (of honor) – Redeemer

Theotimus, behold the divine Redeemer stretched upon the cross as on a pyre of honor! On it he dies for love of us, but with a love more dolorous than death itself, or by a death more loving than love itself. Ah, why do we not cast ourselves in spirit upon him, to die upon the cross with him who for love of us has truly willed to die? (**Treat.** 7. 8, 37)

Crown – dilection

When we not only rejoice in this **divine dilection** and enjoy its delicious sweetness but also base all our glory on it as on the **crown** of our honor, then it is not only a fruit, sweet to our palate, but also most desirable beatitude and felicity. (**Treat.** 11. 19, 252)

Crown – fruit – glory

Glory, which is the **crown** and **fruit** of God's mercy towards men. (**Treat.** 3. 5, 178)

Crown – gold – thorns – St. Catherine of Siena - love

After our Lord had offered **St. Catherine of Siena** choice of a **crown of gold** or a **crown of thorns**, she chose the second as more in keeping with **love**. (**Treat.** 9. 2, 102)

Crown – ornaments – contemplation – meditation

We can inspect the beauty of a richly wrought **crown** in two ways: either by examining all its ornaments and all the particular details out of which it is composed one after the other, or else after all the particular details have been thus considered, by looking at the entire work together in one single, simple view. The first way is like **meditation**, in which we consider, for example, the effects of God's mercy so as to arouse ourselves to love him. The second resembles **contemplation**, in which we consider with one single, steady mental gaze, the whole variety of those same effects as one single beautiful object composed of all the parts constituting a single splendid jewel. In meditation we count off as it were the divine perfections we perceive in a mystery; in contemplation we make a sum total out of them. (**Treat.**, 6. 5, 280)

Crown – queen – soul - charity

Or if the **soul** is a **queen**, a spouse of heaven's great king, then **charity** is the **crown** that royally adorns her head. (**Treat.** 2.22, 162)

Crown – race – Christians – counsels

He (the Savior) gave high praise to chastity, poverty, obedience, and perfect resignation, denial of one's own will, widowhood, fasting, and continual prayer. What he says of chastity, namely, that he who could carry off the prize should take it, he says in sufficient measure of all other counsels. Because of this desire, the most valiant **Christians** have entered the **race**. Overcoming all repugnance, concupiscence, and hardship, they have attained to holy perfection by binding themselves to strict observance of their King's desires. By such means they have obtained the **crown** of glory. (**Treat.** 8. 7, 74)

Crown – scepter – robe – throne

We desire no other marks of majesty but the Crucified's **crown of thorns**, his **scepter of reed**, the **robe of scorn** that was put over him, and his **cross as throne**. Upon it sacred lovers have more content, joy, glory, and happiness than Solomon ever had upon his ivory throne. (**Treat.** 11. 19, 253)

Crown (charity) - queens – certain ones in perpetual grace

This is certain with regard to St. John the Baptist, and very probable as to Jeremias and some others. God's providence seized them in their mothers' wombs and established them there **in his perpetual grace** so that they would remain steadfast in his love, even though subject to hindrances and venial sins which are opposed to perfect love but not to love itself. In comparison with others, such souls are like **queens**, forever **crowned with charity**. They hold the chief place in the Savior's love, second to his Mother who is queen of queens. She is a queen crowned not only with love but with the perfection of love. What is more, she is crowned by her own Son, who is the supreme object of love, since children are the crown of their fathers and mothers. (**Treat.** 2.6, 117-118)

Crown of father's glory - Joseph – love - contemplation

It is true, Theotimus, that just as of old **Joseph**, his **father's crown and glory**, greatly increased that father's honors and contentment and made him young in his old age, so also **contemplation** crowns **love**, its father, perfects it, and gives it the very height of excellence. When love has aroused contemplative attention within us, that attention in turn begets greater and more fervent love. This love is at last crowned with perfection when it possesses what it loves. (**Treat.**, 6. 3, 276)

Crows – dove – Mary – excellence of love

There is no one except the most holy Virgin **our Lady** who has perfectly attained to this degree of **excellence in love** for her dearly beloved. She is a **dove** so uniquely unique in love that compared to her all others deserve the name of **crows** rather than of doves. (**Treat.** 10. 5, 153-154)

Cultivation (of soul) – crops – harvest – Lord

It is for us to **cultivate our souls** well, and therefore we must faithfully attend to them. But as for plentiful **crops** and **harvests**, let us leave care of that to our **Lord**. (**Treat.** 9. 7, 113)

Current – mistress (poverty) – river of life

To forsake all goods, to love **poverty**, to name and hold it as one's most delightful **mistress**, to hold opprobrium, contempt, insults, abjection, persecution, and martyrdom to be joys and blessings, to keep oneself within the limits of most absolute chastity, and finally, to live in the world and in this mortal life contrary to all the opinions and maxims of the world, and against the **current of the river of this life**, by ordinary resignation, renunciation, and self-denial—this is not to live a merely human but rather a superhuman life. (**Treat.** 7. 6, 31)

Current – river- waves – prayer of quiet

The soul thus inwardly recollected in God or in God's presence is at times rendered so sweetly attentive to the goodness of its beloved as to think that its attention is not actually attention, so simply and so delicately is it exercised. It is like certain **rivers** which flow so calmly and smoothly that those who look at them or sail on them seem neither to see nor to feel any motion, since they see no **waves** or **currents** whatever. (**Treat.**, 6. 8, 289)

Daisy – flowers - violet – rose – lily – night – sun – charity

All **flowers** lose their usual brilliance and beauty in the darkness of **night**. However, in the morning when the **sun** again makes these same flowers visible and pleasing to us, it does not make their beauty and grace equal. Although its light is spread over them all, it still makes them bright and glorious in different measures according as they are more or less

susceptible to the effects of its splendor. Even though the **light of the sun** falls alike on the **violet** and the **rose**, it never makes the first as fair as the second, or the **daisy** as lovely as the **lily**. However, if the sun were to shine very brightly on the violet but because of mist very faintly on the rose, then it would undoubtedly make the violet fairer to look at than the rose. So too, my Theotimus, if with equal **charity** one man suffers death by martyrdom and another man suffers hunger because of fasting, who does not see that the value of such fasting is not equal to that of martyrdom? No, Theotimus, no one would dare to assert that in itself martyrdom does not have greater perfection than fasting. Since charity is more excellent, and since superadded charity does not detract from but rather adds to its excellence, charity as a result will leave martyrdom the superiority it naturally has over fasting. (**Treat.** 11. 5, 207)

Dart – seraph – stigmata – Francis of Assisi

Love drove the interior torment of so great a lover as **St. Francis** to his exterior person. It wounded his body with that same **dart of pain** with which it had wounded his soul. But since love was within him it could not easily fashion an opening in his outward flesh, and therefore the flaming seraph came to its help. It darted rays of such penetrating light as to make real in **his flesh the Crucified's outward wounds**, which love had inwardly imprinted on his soul. Thus too when the seraph saw that Isaias did not dare to attempt speech because he thought that his lips were defiled, he came in the name of God to touch and purify those lips with a burning coal taken from the altar, and in this way he aided Isaias' desire." (**Treat.**, 6. 15, 313)

Dart of love - Peter – apode – cock – providence

Like a poor **apode** fallen to the ground, he (**Peter**) would never have been lifted up again had not the **cock**, as minister of God's **providence**, struck his ears with its crowing even as his merciful Redeemer cast a saving look upon him like a **dart of love** (**Treat.** 2.9, 125)

Dart of pain – love

It fancies that in the midst of its failures, distractions, and coldness our Lord chastises it with this reproach: "How can you say that you love me, since your soul is not with me?" This is a **dart sending pain** throughout the heart but it is a dart coming from **love**, for if the soul had no love it would never be afflicted with fear that it did not love. (**Treat.**, 6. 14, 308)

Darts - thunderbolts – arrows

In another place where he desires that the divine majesty should make his enemies tremble, he says: "Flash forth lightning and you shall scatter them: shoot out your arrows, and you shall rout them." There he calls **thunderbolts** God's **arrows and darts**. (**Treat.** 11. 18, 247)

Darts of love – horse – Lord

It is as though he meant that by **darts of his heavenly love** shot into human hearts he would make himself the master of men so as to manage them according to his pleasure exactly like a well-trained **horse**. (**Treat.** 9. 6, 112)

Darts of love - soul

Still, although God already sees that the soul is entirely his, he urges it on and from time to time he casts into it a thousand thousand **darts of his love**, thus showing the **soul** in new ways how he is much more lovable than loved. (**Treat.**, 6. 13, 305)

Dates – palm trees – climate – human nature – love for God

To conclude, Theotimus, **our wretched nature**, corrupted as it is by sin, is like the **palm trees** we have here. They put forth certain imperfect products, attempts at fruit as it were, but it is reserved for trees in warmer countries to bear whole, ripe, seasoned **dates**. So too this **human heart of ours** in the most natural way produces certain beginnings of love for God. But to advance as far as loving him above all things, which is the true maturity of love owed to such supreme goodness, belongs only to hearts animated and assisted by heavenly grace and in the state of holy charity. (**Treat.** 1.17, 97)

Daughter – charity

Is it strange, then, that **charity, daughter** of heavenly mercy and delight, cannot bear to see her child die, which is the resolution never to **offend God**? (**Treat.**, 4. 4, 211)

Daughter – surgeon father – trust

The **daughter** of a very able **physician and surgeon** who knew that her father loved her perfectly lay in a continual fever and said to one of her friends: "I feel a great deal of pain, but I never think about any remedies for I do not know what could bring about a cure. I might desire one thing, whereas another would be needed. Do I not gain more by leaving all this in my father's care, since he has the knowledge, the ability, and the will to do for me whatever is necessary for my health? I would be wrong to give any thought to such things, since he will think of enough things for me. I would be wrong to want anything, for he will determine in sufficient measure all that will help me. I will only wait until he wills to do whatever he judges expedient. When he is with me I will be content to look at him, show him my filial love, and make known my perfect confidence in him." After these words she fell asleep, while her father, who had decided that it was necessary to bleed her, arranged whatever was required. He then came to awaken her, questioned her as to how she had slept, and asked her if she was willing to be bled as a cure. "Father," she said, "I am yours. I do not know what cure to wish for myself. It is for you to will and do for me whatever seems good to you. As for me, it is enough for me to love and honor you with all my heart, as I do." Hence her arm is tied and her father himself applies the lancet to the vein. While he makes the incision and the blood flows forth, his loving daughter never looks at her pierced arm or at the blood spurting from the vein but keeps her eyes fixed on her father's face. From time to time she softly says only this, "My father loves me dearly, and I am wholly his." When all this was finished, she did not thank him but only repeated once more those same words of **filial affection and confidence**. (**Treat.** 9. 15, 134-135)

Daughter – tribulation – God's good pleasure

The indifferent heart is not like this. It knows that **tribulation**, even though ill-favored like another Leah, does not cease to be the **daughter**, the beloved daughter, of **God's good pleasure**. (**Treat.** 9. 4, 105)

Daughters of his goodness – justice - mercy

For the rest, we must always adore, love, and praise God's avenging and punitive **justice**, just as we love his **mercy**, since both are **daughters of his goodness**. (**Treat.** 9. 8, 118)

Daughters of Jerusalem – friendship – compassion – Caesar – Job - Jacob

Our **friendship** may be small but when the evils we see them endure are excessive, they arouse great pity within us. We see **Caesar** as he weeps over Pompey because of such things. The **daughters of Jerusalem** could not help weeping over our Lord, even though most of them were not greatly devoted to him. So also although **Job's** friends were bad friends, they uttered great groans when they saw the dreadful spectacle of his unparalleled misery. How heavy a stroke of sorrow went through **Jacob's** heart when he thought that his beloved child had died so cruel a death as being devoured by a savage beast. (**Treat.**, 5. 4, 244)

David – bowels – singing – love of God

. Yes, there is no doubt that **David** taken in himself was far different from himself in this love, and that with his second heart, which God created clean and pure in him, and with his "right spirit," which God renewed in his **bowels** by most holy penitence, he **sang** the **canticle of his love** far more melodiously than he had ever done with his first heart and his first spirit. (**Treat.** 10. 3, 147)

David – Hezekiah – Josiah – love of God

See then, I pray you, Theotimus, see how **David, Ezechias, and Josias love God** with all their heart, and yet all three did not love him equally because not one of the three had his like in this love, as the holy text says. All three loved him, each of them "with all his heart," yet none of them, nor all three together, loved him totally, but each one in his particular way. Hence just as all three were alike in that each one gave his whole heart, so all three were unlike in their manner of giving it. (**Treat.** 10. 3, 147)

David – Joab – Absalom – anger

Once **anger** or audacity is aroused and cannot be kept within the limits of reason, it carries the heart into disorder so that zeal is thus practiced indiscreetly and inordinately, thus making it bad and worthy of blame. **David** sent **Joab** with his army against his disloyal and rebellious son, **Absalom**. He particularly forbade them to lay hands on Absalom and ordered that no matter what happened to be sure to save him. But when Joab was engaged in his task and hot in pursuit of victory, he slew the unfortunate Absalom with his own hand, without regard for all the king had told him. (**Treat.** 10. 15, 182)

David - soldiers – shepherds – charity

Ordinarily **shepherds** are not as brave as **soldiers**. However when **David** came as a little shepherd to the Israelite army and found everyone there to be more expert in the use of arms than himself, he was more valiant than all the others. Ordinarily mortal men do not have greater **charity** than those immortal. Yet there have been some mortal men inferior to the immortals in the exercise of love but still excelling them in charity and habitual love. (**Treat.** 3. 7, 182)

David – Uriah's wife – harmful love

It is a marvel that moves us to tears to see **David**, so great a man in rising above hatred and so generous in forgiving injuries, still so madly harmful in **love**. Not content with justly possessing a great multitude of wives, he wickedly proceeds to usurp and seize the **wife** of the unfortunate **Uriah**. Then, with intolerable treachery he causes the husband to be cruelly slain so as to enjoy the wife's love with greater ease. (**Treat.** 10. 9, 167)

David/Absalom - mothers/children – compassion – Hagar/Ishmael – Paul

Compassion derives its great power from the love producing it. Thus the suffering of **mothers** because of the afflictions of their only **children** is great, as Scripture often testifies. How great was **Hagar's** sorrow over the pains of her son **Ishmael** as she saw him almost die of thirst in the desert! What commiseration was there in **David's** soul over the misery of his son **Absalom**! Ah, do you not see the **maternal** heart of the great **Apostle**, sick with the sick, burning with zeal for those who were scandalized, filled with continual sorrow for the ruin of the Jews, and dying daily for his beloved spiritual children? (**Treat.**, 5. 4, 243)

Dawn – day – love

Joyous, beautiful, gracious, and pleasing is this **dawn**! Still it remains true that dawn is not the **day**; or if it is day, it is a day just beginning, a day being born; it is rather the infancy of a day than the day itself. Beyond doubt it is in like manner with those movements of **love** which precede the act of faith needed for our justification. (**Treat.** 2.13, 136)

Dawn – day – sunset - love

Just as the **dawn** of day may be termed **day**, so this first complacency of the heart in the thing loved can be called **love** because it is the first perception of love. But just as the day's true heart extends from the end of dawn up to **sunset**, so the true essence of love consists in the movement and effusion of the heart immediately following complacency and ending in union. (**Treat.** 1.7, 68)

Dawn of day – see God - faith

Hence our knowledge of his divine majesty drawn from creatures seems to be simply a sight of God's feet, whereas in comparison with it **faith** is sight of the very face of divine majesty. As yet we do not see his face in the clear day of glory, but as it were in the first **dawn of day**. (**Treat.** 3.9, 187)

Dawning day – light – Mary

We see how the beautiful **dawning day** increases not at different intervals and by sudden spurts, but by a steady development and a continuous growth that are almost imperceptibly perceptible, so that we truly see it grow in brightness but so steadily that no one can detect any interruption, separation, or discontinuity in its increase. In like manner God's love increased from moment to moment in the virginal heart of **our glorious Lady**, but by gentle, peaceful, continuous increment, without any agitation, shock, or violence whatsoever. (**Treat.** 7. 14, 52)

Dawning day – noonday – earth – heaven

Here in the half-light of **dawning day**, we are afraid that instead of the spouse we may come upon some other object that may catch and deceive us. When we meet God in **heaven** where he feasts and reposes in the **noonday** of his glory, there will be no further way to be deceived. (**Treat.**, 4. 1, 203)

Day – dawn – love

Joyous, beautiful, gracious, and pleasing is this **dawn!** Still it remains true that dawn is not the **day**; or if it is day, it is a day just beginning, a day being born; it is rather the infancy of a day than the day itself. Beyond doubt it is in like manner with those movements of **love** which precede the act of faith needed for our justification. (**Treat.** 2.13, 136)

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Day - morning – light – Mary

She (Mary) came forth like a fair "**morning** which begins to break" and "as a shining **light** goes forward and increases even to a perfect **day**." (**Treat.** 2.6, 117)

Day – roses – thorns – night – spring – winter – our days on earth

Yes, Lord, your will be done, **on earth** where we have no pleasure without admixture of some pain, no **roses** without **thorns**, no **day** without a **night** to follow, no **spring** without a **winter** that went before, on earth, Lord, where consolations are rare and trials are countless. (**Treat.** 9. 1, 99)

Day - sun of virtues – love

O Jesus, how delightful and pleasant it is to see **celestial love**, which is the **sun of virtues**, as little by little with a progress that insensibly becomes sensible, it comes to shed its brightness on a soul, does not stop until it has entirely covered it with the splendor of its presence, and at the end has given it the perfect beauty of its **day!** (**Treat.** 2.13, 136)

Daylight – sun – doctrine – love

Although we know that all **daylight** comes from the **sun**, usually we do not say that the sun is shining except when it clearly sends down its beams upon some certain place. In like manner, although all Christian doctrine is concerned with sacred love, yet we do not unqualifiedly honor all theology with this title of divine love. Rather, we give it only to such parts of theology as treat in an especial way of the origin, nature, properties, and operations of love. (**Treat.**, Preface, 38)

Dead Sea – sin

The lake that profane authors usually call the Asphaltite Lake and sacred authors the **Dead Sea** has so heavy a curse on it that nothing placed in it can live. When the fish in the river Jordan come near it, they die unless they quickly beat back upstream. Trees on its shores produce nothing that lives, and although their fruit is in appearance and outward form like fruit in other districts, when anyone tries to pick it is found to be nothing but skin and rind filled with ashes that go with the wind. It is a symbol of the infamous sins in punishment of which this region, once peopled by four prosperous cities, was long ago converted into such an abyss of corruption and infection. Nothing, I think, could better represent the malice of **sin** than this abominable lake which had its origin in the most execrable perversion human flesh can commit. Like a dead and deadly sea sin kills whatever comes near it. There is nothing living among all things born in a soul possessed by sin, or among all that grows around it. (**Treat.** 11. 11, 229)

Deluge - water – olive – dove – devout soul

Amid the **waters** of the **deluge** of his just wrath he keeps safe the green **olive**, and he enables the devout soul, like a chaste **dove**, to find it at last if it will only lovingly meditate in the manner of doves. (**Treat.** 9. 1, 98)

Deluge of sorrow – Mary – St. John – passion of Jesus

O God, it is now, my dear Theotimus, that we must show unconquerable fidelity to the Savior, serving him purely for love of his will, not only without pleasure but under this **deluge of sorrow**, horror, dread, and attack, as did his glorious **Mother** and **St. John** on the day of his **passion**. (**Treat.** 9. 11, 126)

Dew – fountain – rain – Jesus

He poured himself completely into us and, so to speak, dissolved his grandeur so as to reduce it to the form and figure of our littleness. Because of this he is called "a **fountain** of living water," **dew**, and **rain** from heaven. (**Treat.** 10. 17, 191)

Dew - Gideon's fleece – soul

By complacence our **soul** becomes like **Gideon's fleece**: it is completely filled with a heavenly **dew**, and this dew belongs to the fleece because it has fallen on it, while the fleece in turn belongs to the dew because it is soaked in it and acquires value from it. (**Treat.**, 5. 3, 240)

Dew - mother of pearl – Eucharist

The **mother of pearl** receives drops of fresh **dew** in the morning and then closes her shell not only to keep them pure from all possible mingling with sea water but also because of the pleasure she feels in relishing the pleasant freshness of this heaven-sent seed. Something similar takes place in many of the holy, devout faithful who have received the **divine sacrament** which contains the **dew** of all heavenly blessings. (**Treat.**, 6. 7, 288)

Dew – pearls – heavens - virtues

Pearls take not only their birth but also nourishment from the **dew**, to effect which the mother pearls open their shells towards the sky as if begging for drops of water that the freshness of the air causes to drop down at daybreak. In the same way, since we have received faith, hope, and charity from heavenly goodness, we must always turn our hearts towards heaven and keep them turned towards it so as to beseech continuance and increase in those same **virtues**. (**Treat.** 3. 2, 166)

Dew – pearls – mother of pearl - heart - Passion - consolation

Pearls, as we have said so often, are simply drops of **dew** which the cool night rains down upon the face of the sea and the oysters, or mothers of pearl, take into their shells. The soul's divine lover would say, "Ah, I am laden with all the pain and sweat of my passion, which was passed almost wholly either in the darkness of the night or in the night of that darkness which the sun itself made when it was covered over in bright midday. Therefore, open your **heart** to me as the mother of pearl opens her shell to the sky. I will shed upon you the dew of my **passion**, and it will be changed into **pearls of consolation**. (**Treat.**, 5. 5, 248)

Dew – springtime – mothers-of-pearl

In **springtime** the skies prepare drops of fresh **dew** and shower them down on the face of the sea and on the **mothers of pearl** that open their shells, receive these drops, and turn them into pearls. On the contrary, the mothers of pearl that keep their shells shut do not stop the dew from falling down upon them but stop it from falling into them. (**Treat.**, 4. 6, 217)

Dew (heavenly) – pearls – sea water – heart – passions - charity

It is like what is said of **pearls**: they are conceived out of **heavenly dew**, and therefore they perish if a single drop of **sea water** gets inside the shell that holds them.' Our soul does not leave the body little by little, but in a moment when bodily disorder becomes so great that the soul can no longer maintain vital activity within the body. In the same manner, at the instant that the **heart** has become so disordered by **passions** that charity can no longer reign within it, then charity quits and abandons it. (**Treat.**, 4. 4, 210)

Diamond - magnet – iron – Mary - death

As everyone knows, Theotimus, the **magnet** naturally draws **iron** towards itself by some power both secret and very wonderful. However, here are five things that hinder this operation: (1) if there is too great a distance between magnet and iron; (2) if a **diamond** is placed between the two; (3) if the iron is greased; (4) if the iron is rubbed with onion; (5) if the iron is too heavy. Our heart is made for God, and he constantly entices it and never ceases to cast before it the allurements of his heavenly love. Yet five things impede the operation of his holy attraction: (1) sin, which removes us from God; (2) affection for riches; (3) sensual pleasures; (4) pride and vanity; (5) self-love, together with the multitude of disordered passions it brings forth, which are like a heavy load weighing it down. None of these hindrances had place in the heart of the **glorious Virgin**. She was: (1) forever preserved from all sin; (2) forever most poor in spirit; (3) forever most pure; (4) forever most humble; (5) forever the peaceful mistress of all her passions and completely exempt from the rebellion self-love wages against love of God. For this reason, just as the iron, if free from all obstacles and even from its own weight, would be powerfully yet gently drawn with steady attraction by the magnet—although in such wise that the attraction would always be more active and stronger according as they came closer together and the motion approached its end—so too the most Blessed Mother, since there is nothing in her to impede the operation of her Son's divine

love, was united with him in an incomparable union by gentle ecstasies without trouble or travail. They were ecstasies in which the sensible part did not cease to perform its actions but without in any way disturbing the spiritual union, just in turn perfect application of the spirit did not cause any great distraction to the senses. Hence the **Virgin's death** was the most gentle that can be imagined, for her Son sweetly drew her after the odor of his perfumes and she most lovingly flowed out after their sacred sweetness even to the bosom of her Son's goodness. Although this holy soul had supreme love for her own most holy, most pure, and most lovable body, yet she forsook it without any pain or resistance. (**Treat.** 7. 14, 53-54)

Diamond – magnet – iron – venial sins – charity

When a **diamond** is nearby, it hinders exercise and action of the property whereby the **magnet** attracts **iron**. It does this without taking the property away, since the magnet acts as soon as the obstacle is removed. Similarly, the presence of **venial sins** does not actually deprive **charity** of its strength and power to act, yet in a certain way it weakens it and deprives it of the use of its activity. (**Treat.**, 4. 2, 204)

Digging – gold mine – intellect in God

Then, like men who have found a **gold mine** and continually **dig** deeper so as to find always more and more of the metal they desire so much, the **intellect** continues to bury itself deeper and deeper in consideration and admiration of its **divine object**. (**Treat.** 7. 4, 26)

Discourse – beautiful object – melody – affections - soul

When we consider some **object** of exquisite **beauty** that men examine with great enthusiasm, a fine **melody** listened to with great attention, or a splendid **discourse** attended to with great earnestness, we are accustomed to say that such beauty holds the spectators' eyes riveted upon itself, that such music holds fast men's ears, and that the discourse captivates its hearers' hearts. What does this mean—to rivet eyes, to hold ears fast, or to captivate hearts—except to unite and firmly fasten the senses and powers we mention to their objects? The **soul**, then, is fastened and pressed to its object when it shows intense **affection** for it, for such clasping is simply the progress and advance of the union and conjunction. (**Treat.** 7. 1, 14-15)

Divers – pearls – precious stones - depths

There are few divers who have both the desire and the ability to plunge to the bottommost reaches of the ocean and gather the **pearls** and other **precious stones** they see down there. But if you have the courage to penetrate these words through and through, it will indeed be with you as it is with the divers (**Treat.** Preface, 43)

Doctor – medicines – apothecary - loving hand

.Often have we felt disgust for remedies and **medicines** when a **doctor** or **apothecary** gives them to us, but when offered to us by some **loved hand**, love conquers our loathing and we take them with joy. (**Treat.** 9. 2, 100)

Doctor's advice – God's advice - rejecting

To drink wine against the **doctor's advice** when one is overcome by thirst or by desire to drink it is not precisely to despise the doctor or his advice. But to say "I will not follow the doctor's advice" must necessarily proceed from a bad opinion one has of him. With regard to men, we can often despise their counsel, although we cannot despise those who give it. Merely to think that a man has made a mistake is not to despise him. But with regard to **God**, to **reject and despise his counsel** can only come from the idea that he has not given us good counsel. Such a thing can be thought only in a spirit of blasphemy, as though God were either not wise enough to know or good enough to wish to give good advice. (**Treat.** 8. 8, 77)

Doctor of science of the saints – Francis of Assisi

Yet, he (Francis of Assisi) believed it to be the very truth that equal grace, given by equal mercy, can be more profitably employed by one sinner than by another. Now I hold as an oracle the sentiment of this great **doctor of the science of the saints**. He was trained in the school of the crucifix; he breathed nothing but divine inspirations. (**Treat.** 2.11, 131)

Dodecatheon (herb) – cure-all – God - perfection

It is like the **herb Dodecatheon** which, according to Pliny, is a **cure** for every disease, although it is neither rhubarb, senna, rose, clove, nor bugloss, but one simple herb which in the unique simplicity of its own proper nature contains as much virtue as all other medicines put together. Oh, depths of **God's perfection!** How admirable you are to possess in one single perfection the excellence of all perfection in a manner so excellent that none can comprehend it but yourself! (**Treat.** 2.1, 103)

Does (spiritual) – love of God

Such were St. Catherine of Siena and the Blessed Mother Teresa when like **spiritual does**, panting and dying of thirst for **divine love**, they burst forth in these words: "Ah, Lord, give me that water!" (**Treat.** 12. 2, 263)

Dog in master's house – Charles Borromeo

It was love that reduced the great cardinal archbishop of Milan, **St. Charles Borromeo**, to such complete poverty among all the riches his birth and rank could give him. For as that eloquent Italian orator, Monsignor Panigarola, has said, he was like a **dog in his master's house**, eating only a little bread, drinking only a little water and lying on only a little straw. (**Treat.**, 6. 15, 310-311)

Dogs – horse – huntsman - trained

But we others, almost all of us, are only little people and have no such control over our movements. Our **horse** is not so well disciplined that we can make him gallop or come to a stop at will. Smart, **well-trained dogs** run over the field or come back at the **huntsman's** call, but young dogs that are just learning break away and disobey. . (**Treat.** 10. 16, 186)

Dogs – stags - tricks

The most intelligent and best trained **dogs** often make mistakes. They lose the trail and scent because of the many different ruses the **stags** resort to, for they double back, change course, and employ a thousand **tricks** to escape the pack. We also often lose sight and knowledge of our own heart in the infinite variety of movements by which it turns about in so many ways and with such speed that we cannot follow its course. (**Treat.**, 6. 1, 267-268)

Dogs (young/old) – vocation

Young dogs at every turning leave the pack and change directions; wise **old dogs** never make any change but always follow the track they are on. Therefore, once we have found God's most holy will in our **vocation**, let each of us devoutly and lovingly abide by it and practice its proper exercises according to the order of discretion and with zeal for perfection. (**Treat.** 8. 11, 87)

Door – complacence – soul

Through the **door of complacence** this heavenly spouse enters into our **soul** and sups with us and we with him. (**Treat.**, 5. 2, 236)

Door – knocking - God's love

But he (**God**) is not content thus to proclaim publicly his extreme desire to be loved, so that every man can have part in his loving summons. He even goes from **door to door**, **knocking** and rapping, and protesting that "if any man opens his door he will enter into his house and sup with him." That is, he will give him proof of every kind of good will. (**Treat.** 2.8, 122)

Door (heart's) – stings – God's mercy

With unrivaled **mercy** he opens the **heart's door** by means of those remorseful **stings** of conscience which come from the various kinds of light and knowledge he casts into our souls together with salutary movements. By their means, like sweet-smelling, lift-giving draughts, he causes the soul to return to herself and makes her again feel well. (**Treat.** 3, 169-170)

Doors of soul

Eyes, ears, and mouth are the **doors of the soul**. (**Treat.**, 6. 15, 310)

Dove – crows – Mary – excellence of love

There is no one except the most holy Virgin **our Lady** who has perfectly attained to this degree of **excellence in love** for her dearly beloved. She is a **dove** so uniquely unique in love that compared to her all others deserve the name of **crows** rather than of doves. (**Treat.** 10. 5, 153-154)

Dove – heart

All things excellent are rare. Theotimus, picture to yourself a spouse with the **heart** of a **dove** and having perfect nuptial love. (**Treat.** 11. 16, 242)

Dove – Isaac – Abraham

Do you not feel pity for his fatherly heart as he goes up the mountain alone with his son, and this child, simpler than a **dove**, says to him, "My father, where is the victim?" and he answers, "God will provide for that, my son?" (**Treat.** 12. 10, 277)

Dove - lamb – Mary

Perhaps sometimes she dreamed that just as our Lord had once slept upon her bosom, like a little **lamb** upon its mother's soft flank, so too she slept in his pierced side, like a white "**dove** in the cleft of a rock" that gave it safety. (**Treat.** 3.8, 184)

Dove – lover of God

. Like a beautiful **dove**, it soars off alone into the delight-giving bosom of its heavenly spouse. (**Treat.** 7. 11, 42)

Dove – Mary

He proclaims that from among all rational beings he has chosen his **Mother** as his only **dove**, his all-perfect, his all-dear beloved, who is beyond every parallel and every comparison. (**Treat.** 2.6, 117)

Dove – Mary

She (**Mary**) is the daughter of incomparable dilection, the absolutely unique **dove**, the all-perfect spouse? (**Treat.** 3.8, 182)

Dove – mate – jealous love

No bird is as gentle as a **dove**, yet none is as merciless towards his **mate** when he has some feeling of **jealousy**. If you have ever watched, Theotimus, you must have seen that when this mild creature returns from his flight and finds his mate among his companions, he cannot suppress a slight feeling of suspicion that makes him mean and bad-humored. Hence he first circles about her, murmuring, fretting, stepping on her, and beating her with his wings, even though he well knows that she is faithful and that he sees her pure white with innocence. (**Treat.** 10. 13, 176)

Dove – mother - perfect soul

Such **perfect souls** are so few that each one of them is called "the only one of her **mother**," who is divine Providence. She is called the "**one dove**," who loves her mate alone. (**Treat.** 10. 5, 153)

Dove – Solomon – Sulamite

There was one who in a unique way was his unique friend, all- perfect and all-rare, like a **dove** that had been singled out. The others could not be compared with her. For this reason he called her by his own name: she was the **Sulamite**. (**Treat.** 10. 4, 149)

Dove – swallow – vocal prayer - meditation – Ezechias (Ezekiel)

The word of God admirably explains what **meditation** consists in by an effective comparison. When **Ezechias** wishes to express in his canticle the attentive consideration he gives to his evil state, he says: "I will cry like a young **swallow**, and I will meditate like a **dove**." If you have ever taken note of it, my dear Theotimus, young **swallows** open their beaks very wide when they make their chirping. On the contrary, among all birds **doves** alone make their murmuring with beaks closed and shut tight. They roll their voices around in their throats and breasts and let nothing escape except a certain resonant echo-like sound. This little murmuring sound serves equally well to express their grief and to declare their love. Therefore, in order to show that in his troubles he made many **vocal prayers**, Ezechias says, " 'I will cry like a young swallow,' opening my mouth to utter before God many cries of lamentation." But on the other hand to testify that he also makes use of prayer, he adds, "I will **meditate** like a dove,' revolving and turning my thoughts within my heart by attentive consideration, so that I may arouse myself to bless and praise the sovereign mercy of my God, for he has brought me back from 'the gates of death' because he has compassion on my misery." (**Treat.**, 6. 2, 272-273)

Dove – water – deluge - olive – devout soul

Amid the **waters** of the **deluge** of his just wrath he keeps safe the green **olive**, and he enables the devout soul, like a chaste **dove**, to find it at last if it will only lovingly meditate in the manner of doves. (**Treat.** 9. 1, 98)

Dove –wings – soul

The **soul** desires "the **wings** of the **dove**" to fly to its repose but does not find them. There it is, cruelly tormented between the violence of its efforts and its impotence. (**Treat.**, 6. 13, 305)

Dove (turtle) – heavenly Spouse

For this reason the **heavenly spouse** is called a **turtle dove**, a bird that delights in shady and solitary places where it uses its song only for its own mate, either wooing him in this life or mourning for him after his death. (**Treat.**, 6. 1, 269)

Doves – palm – garden – lilacs – hyacinth – marble - beauty of Beloved

The companions of the sacred spouse asked her what manner of man her beloved was, and she answered them by describing in a wonderful way all the parts of his perfect beauty. His color is radiant and ruddy; his head is golden; his locks are like a branch of **palm fronds** as yet unopened; his eyes are like **doves**; his cheeks are like little patterns, beds, or squares in a **garden**; his lips are like **lilacs** bedewed with all odors; his hands are beringed with **hyacinth**; his legs are like **marble columns**. Thus she proceeds to meditate upon his supreme beauty in detail until at length she concludes by way of contemplation and puts all his beautiful qualities into one: "His throat is most sweet and he is all delight: such is my beloved, and he is my dear friend." (**Treat.**, 6. 5, 280)

Doves – self-esteem – claws of enemies

But we are like **doves**: seduced and beguiled by **self-esteem**, we turn back to ourselves and busy our minds too much with creatures, and often find ourselves seized by the **claws of enemies** who carry us off and devour us. (**Treat.**, 4. 3, 207)

Doves – springtime – spiritual love

To indicate that **doves** make use of their cooing not only at times of grief but also of love and joy, the sacred spouse describes **springtime** in nature to express the beauties of spiritual springtime. He says, "The voice of the turtle is heard in our land." Hence in spring the turtle dove begins to glow with love, and testifies to this by her song which she sends up more frequently. Soon after he adds, "My dove, show me your face. Let your voice sound in my ears, for your voice is sweet and your face is most comely and beautiful." Theotimus, he means that to him the devout soul is most agreeable when it presents itself before him and meditates so as to inflame itself with holy **spiritual love**, as do doves to arouse themselves and their mates to natural love. (**Treat.**, 6. 2, 273)

Doves – sun – colors – Church writings

Picture to yourself beautiful **doves** out under the rays of the **sun**. You see them change into many different **colors** according as you shift the place from which you look at them. The birds' feathers are so adapted to catch the light that when the sun mingles its bright rays with their plumage, it causes a multitude of reflections and they produce a great variety of shades and changing colors. These colors are so pleasing to look at that they surpass all others, even the enameled settings of the most beautiful jewels. So brightly do these colors gleam and so delicately gilded are they that this gold makes their tints become still more vivid. It was with this in mind that the royal prophet said to the Israelites:

Though sorrow casts its shadow on your face,
Yet shall its colors gleam, as does the dove,
Spreading its burnished wings, when from above
The gold and silver rays send it their grace.

The Church is adorned with a surpassing variety of instructive books, sermons, treatises, and devotional works. The Holy Spirit teaches us that the lips of the heavenly, each one of them most beautiful and pleasing to the sight. This arises from the way in which the sun of justice mingles the beams of his divine wisdom with our pastors' tongues, which may be called their plumes, and with their pens, which sometimes take the place of their tongues and form the rich plumage of this mystical dove. Everywhere amid all that colorful variety in the doctrine the Church puts forth we find the fine gold of holy charity. It displays itself in an excellent way. By its incomparable luster it gilds all the science of the saints and raises it above every other science. In holy Church all is by love, in love, for love, and of love. (**Treat** , Preface, 37-38)

Doves (moan) – bears (roar) – vocal prayer – meditation – Isaias (Isaiah)

So also **Isaias** says, "All of us shall **roar** like **bears**, and shall **moan**, meditating like **doves**." Here the roaring of bears refers to the exclamations that we make in **vocal prayer** and the mourning of doves refers to holy **meditation**. (**Treat.**, 6. 2, 273)

Drinking – eating – meditation – contemplation

In all these divine mysteries, which comprehend all others, there is wherewith for all dear friends to feed well upon and to drink well and wherewith for his dearest friends to be inebriated. Some eat and drink, but they eat more than they drink, and so they are not inebriated. Others eat and drink, but they drink much more than they eat; such are those who are inebriated. To **eat** means to **meditate**, for when a man meditates he chews upon his spiritual food, turning it this way and that between the teeth of consideration so as to soften, break, and digest it. All this is done only with effort. To **drink** means to **contemplate**, which is done without labor or difficulty, even easily and with pleasure. (**Treat.**, 6. 6, 285)

Drone – St. Bernard – advancing in perfection

To the **drone St. Bernard** says, 'So, then, you do not want to **advance in perfection**?' 'No.' 'Nor yet grow worse?' 'No, indeed.' 'What, then, you would be neither better nor worse? Alas, my poor fellow, you want to be what cannot be. In this world, nothing is either lasting or stable, but even more especially it is said of man that 'he never remains in the same state.' "It is necessary, then, for a man either to advance or go backward. (**Treat.** 8. 8, 76)

Drop – sea – spirit - goodness

"Plunge this **drop** of **spirit** which you have given me into the **sea** of your **goodness** from which it comes!" (**Treat.** 7. 3, 24)

Drums – instruments (musical) – trumpets – lutes - spinets

Thus too among **instruments**, **drums** and **trumpets** make more noise, **lutes** and **spinets** make more melody; the sound of the first is stronger, that of the other sweeter and more spiritual. (**Treat.** 10. 7, 159-160)

Dung-hill – king – royal robes - Job – love

Nevertheless, behold great **Job**! He is like a **king** among the unfortunate of the earth; he is seated upon a **dunghill**, as upon a throne of misery; he is adorned with sores, ulcers, and rottenness as with **royal robes** suitable to the quality of his kingship. So great were his abjection and annihilation that if he had not spoken no one could know whether Job was a man reduced to a dunghill or the dunghill was a putrid mass in the form of man. But I say again, behold great Job as he cries out, "If we have received good things from the hand of the Lord, why shall we not receive evil things as well?" O God, these are the words of a mighty **love**! (**Treat.** 9. 2, 101)

Dungeon – fortress – love - fidelity

It seems to have retired back to the farthest end of the spirit as into a **dungeon** or **fortress** where it maintains its courage, although all the rest of the soul is seized and oppressed by sorrow. In this state the more **love** is stripped of all help and abandoned by every assistance from the soul's powers and faculties, the more it is to be prized for so constantly preserving its **fidelity**. (**Treat.** 9. 3, 104)

Dust - husks – wind – sin

Often the **sinner's acts** have a great resemblance to those of the just man, but they are merely **husks** filled with **wind** and **dust**. (Treat. 11. 11, 229)

Dyes – wool – scarlet – crimson – purple – good works - blood of Christ

What can give such might to these passing moments and these light tribulations? **Scarlet** and **purple**, or fine crimson **violet**, is a highly precious, a royal fabric. However, this is not because of the **wool** but because of the **dye**. The **works** of good Christians are of such great value that heaven is given in return for them. But, Theotimus, it is not because they come from us and are made of our heart's wool but because they are dyed with the **blood of the Son of God**. What I mean is that the Savior sanctifies our works by the merits of his blood. (Treat. 11. 6, 209)

Dying man - soul - disloyalty

The life of a man completely worn out who lies on his bed **dying** little by little scarcely merits to be called life. Even though it remains life, it is so intermixed with death that we cannot say whether it is a death still living or a dying life. Alas, Theotimus, how pitiful a sight it is. Much more lamentable is the state of a **soul** that is ungrateful to its Savior and from moment to moment goes backward, withdrawing itself from God's love by certain stages of indevotion and **disloyalty** until it has completely forsaken his love and dwells in the horrid gloom of perdition. (Treat., 4. 9, 225)

Eagle - girl – care

A young **girl** on the island of Sestos once raised an **eaglet** with all the care children are wont to employ in such concerns? When the **eagle** had grown large, it began little by little to fly and to hunt birds according to its natural instincts. Then as it got stronger, it began to seize wild beasts, never failing to bring home its prey faithfully to its dear mistress in acknowledgment of the nurture it had received from her. Now it happened that one day the young girl died while the poor eagle was out hunting, and according to the custom of the time and country her body was publicly placed on a funeral pyre to be burned. Just as the flames began to seize the body, the eagle came back on its great sweeping wings. Seeing this sad, unlooked-for sight, it was pierced with grief, loosened its claws, cast aside its prey, and threw itself over its poor dear mistress. Covering her with its wings as though to defend her from the fire or to embrace her out of pity, it stayed there firm and unmoving and bravely died and was burned up with her. The heat of its affection could not give way before the fiery flames and heat, so that it became the victim and holocaust of its noble, prodigious love, just as its mistress was the victim of death and flames. (Treat. 7. 8, 36)

Eagle's life – spiritual life (old/new man)

There are two men represented in each of us, Theotimus, and consequently two lives. One is that of "the **old man**," which is an old life. It is like the **eagle's life**, for they say that when the eagle grows old it only drags its feathers along the ground and cannot take flight. The other is the life of "the **new man**." It also is a new life, like the eagle's, which being freed from the old feathers it cast down into the sea, takes on new ones and, grown young again, flies off in its new powers. (Treat. 7. 7, 34)

Eagles – sight – mind - intellect

Eagles have strong hearts and great power of flight, yet they have immeasurably more **sight** than flight, and they extend their vision much more quickly and much farther than their wings. So too with our **minds**: since they are animated by a holy natural inclination towards God, they have far more **light in the intellect** for seeing how worthy of love the godhead is than strength of will for loving it. (Treat. 1.17, 95)

Ears (heart) – thunder – St. Paul

I think I hear that apostolic mouth crying like **thunder** into our **hearts' ears**, "Christians, it follows that in dying for us Jesus Christ has desired us." (**Treat.** 7. 8, 35)

Earth - clouds – wind (south) – rain – soul

We see how **clouds** condensed by the **south wind** dissolve and turn into **rain**. They cannot contain themselves but fall and flow downwards and mingle so completely with the **earth** they moisten as to become one with it. So too the **soul** which, though loving, still remained within itself, issues forth by this sacred outflow and holy fluidity. (**Treat.**, 6. 12, 301)

Earth – lead – brass – stone – union – heart - God

We see how a large, heavy mass of **lead, brass, or stone**, even though not forced downwards, will so work in and sink down and press into the **earth** where it lies that it finally is buried by the pull of its own weight which makes it unceasingly tend to the center. So too, if our **heart** is once joined to **God** and remains in this union and nothing draws it away, it continues to sink deeper by an insensible progress of that union until it is wholly in God. (**Treat.** 7. 1, 15-16)

Earth – silver – gold – present toil

We **dig** into the **earth** to find **gold and silver**, thus using present toil for a good which is as yet only hoped for. Hence, uncertain knowledge sets us to labor that is present and real; afterwards, according as we discover the vein of the mineral, we always search further and more ardently. (**Treat.**, 6. 4, 278)

Earthquakes – lightning - thunder – floods- fear – God

Lightning, thunder, thunderbolts, tempests, floods, earthquakes, and other such unforeseen happenings arouse even the most irreligious men to **fear God**. (**Treat.** 11. 18, 246)

Eating – appetite – goodness of God - love

In like manner, sometimes we begin to **eat** in order to stimulate our **appetite**, but once appetite is aroused we continue to eat in order to satisfy it. In the beginning we consider the **goodness of God** so as to excite our will to **love** him; once love has been formed in our hearts, we consider that same goodness in order to satisfy our love, which cannot be satisfied with always seeing what it loves. (**Treat.**, 6. 3, 276)

Eating - child (sick) – mother

We have seen a **sick child eating bravely** but with incredible distaste what his **mother** gives him, solely out of desire to please her. He eats without taking any pleasure in the food, but not without another higher and worthier pleasure, namely, the pleasure of pleasing his mother and seeing her relief. **Another child** does not see his mother and solely for the knowledge he has of her wishes accepts whatever she sends and eats it without any pleasure. He has neither the pleasure of eating nor the satisfaction of seeing his mother's pleasure; he eats purely and simply **to do her will**. . (**Treat.** 9. 11, 124-125)

Eating – complacency

In this **complacency** we satiate our souls with delights in such manner that we do not cease to desire to be satiated to an even greater extent; we relish God's goodness, and we desire

to relish it still more. We fill ourselves, but we always wish to **eat** still more; yet even as we eat, we feel ourselves satisfied. (**Treat.**, 5. 3, 240-241)

Eating – drinking – meditation – contemplation

In all these divine mysteries, which comprehend all others, there is wherewith for all dear friends to feed well upon and to drink well and wherewith for his dearest friends to be inebriated. Some eat and drink, but they eat more than they drink, and so they are not inebriated. Others eat and drink, but they drink much more than they eat; such are those who are inebriated. To **eat** means to **meditate**, for when a man meditates he chews upon his spiritual food, turning it this way and that between the teeth of consideration so as to soften, break, and digest it. All this is done only with effort. To **drink** means to **contemplate**, which is done without labor or difficulty, even easily and with pleasure. (**Treat.**, 6. 6, 285)

Eating – good works - intention

To do little actions with great purity of intention and a strong will to please God is to do them excellently, and then they greatly sanctify us. Some people **eat** a great deal, and yet are always gaunt, thin, and weak, because they do not have good digestive powers. There are others who eat but little and yet are always vigorous and in good shape because they have a good stomach. So too there are some souls that do many **good works** but increase very little in charity, because they do them either coldly and carelessly or by natural instinct and inclination rather than by God's inspiration or heavenly fervor. On the contrary, there are others who do little work, but with a **will and intention** so holy that they make very great progress in charity. They have little talent, but they use it so faithfully that the Lord rewards them generously for it. (**Treat.** 12. 7, 269-270)

Echoes – well – voices – charity – human love

When I was a young student I saw in a village near Paris a **well** with an **echo** that would repeat many times the words we spoke into it. If some simple, inexperienced lad heard these repeated words, he might think that there was a man at the bottom of the well uttering them. We knew beforehand from study of philosophy that there was no one in the well who repeated our words, but that there were merely certain recesses there and that our voices were caught in one of them. Then, being unable to get through and not wishing to perish altogether and to leave unused the force left to them, they produced second voices. These second voices were gathered together in another hollow and then produced third voices, the third produced fourth voices in the same way, and so on up to eleven. Hence the **voices** formed in the well were no longer our voices but resemblances and images of them. Actually there was a great difference between our voices and the others. When we uttered a long succession of words, they repeated only some of them. They shortened the pronunciation of the syllables, and uttered them very rapidly and with tones and accents different from ours. Hence they did not begin to form the words until we had quite finished pronouncing them. In short, they were not the words of a living man but, as it were, the words of an empty, hollow rock. Still they repeated so well the human voice from which they sprang that an ignorant person would be misled and deceived by them. What I mean is this. When holy charity meets a submissive soul and resides there for a long period, it produces in it a second kind of love. Although it issues from charity, this is not a love of charity but merely human love. Nevertheless, it is so similar to charity that even if charity later perishes in the soul, it still seems to be there inasmuch as it leaves behind this picture and likeness of itself which represents charity. (**Treat.**, 4. 9, 226-227)

Egg – ostrich – sun – Council decisions

Investigation and discussion, therefore, are made in the priests' court by the doctors, but resolution and acceptance are made in the sanctuary, where the Holy Spirit, who animates the body of the Church, speaks through the mouths of its chiefs as our Lord promised. Similarly, the **ostrich** lays its **eggs** on the sands of Libya, but the **sun** above hatches out her chicks. (**Treat.** 2.14, 140)

Egypt of sin – God’s love

Now at last you can see, my dear Theotimus, how God by progressive stages filled with unutterable sweetness leads the soul forward and enables it to leave the **Egypt of sin**. (**Treat.** 2.22, 160)

Elephants – rabbits – young

Rabbits have unequalled fertility, while **elephants** never have more than one calf. However, that single little elephant is worth more than all the rabbits in the world. (**Treat.** 10. 7, 160)

Eliezar – fountain – God – fountain of faith - contentment

Eliezer sought a wife for the son of Abraham, his master. How could he know if he would discover one as beautiful and gracious as he desired? When he found her at the **fountain**, he saw that she was surpassingly beautiful, perfect and gentle, especially when he had gained her consent, and therefore he adored and blessed God, and gave him thanks filled with incomparable joy.² The human heart tends to **God** by its own natural inclination without fully knowing what he is. When it finds him at the **fountain of faith**, and sees that he is so good, so beautiful, so gentle, and so gracious towards all men, so well disposed to give himself as the supreme good to all who desire him, O God, what **contentment**, what sacred movements are there in the soul to unite itself forever to this goodness so supremely lovable. (**Treat.** 2.15, 141)

Eliezer – Rebecca – garments

Eliezer carried earrings, bracelets, and new **garments** for the maiden whom God had prepared for his master's son. In fact he presented them to the virgin **Rebecca** as soon as he knew it was she. There must be **new garments** for the Savior's spouse. (**Treat.** 9. 16, 139)

Eliezer – Rebecca – inspiration

"Ah, Lord," said the faithful **Eliezer**, "Behold, I stand here at this spring of water, and the daughters of the inhabitants of this city will come out to draw water. Therefore, the maid to whom I shall say, 'Let down the pitcher that I may drink,' and she shall answer, 'Drink, and I will water your camels also,' she it is whom you have chosen for your servant Isaac." Theotimus, Eliezer does not express any desire for water except for himself, but the fair **Rebecca** was obedient to the **inspiration** that God and her own kindness gave her and also offered water to his camels. For this deed she was made spouse of holy Isaac, fair daughter of the great Abraham, and ancestral mother of the Savior. (**Treat.** 8. 10, 83)

Eliezar – servile fear - marriage

God often sends **servile fear** like another **Eliezer**—Eliezer means help of God—to arrange the **marriage** between the soul and sacred love. (**Treat.** 11. 17, 244)

Eliseus – vessel (empty) – oil – God’s mercy - heart

As long as the poor widow had **empty vessels**, the **oil** that **Eliseus** had miraculously multiplied by prayer never stopped to flow. In the same measure as our **heart** expands itself, or to put it better, in the same measure that it permits itself to be enlarged and expanded and does not deny to **God's mercy** the room made by its consent, his mercy ever pours forth and increasingly spreads out its holy inspirations. They keep on increasing, and they cause us to increase more and more in sacred love. (**Treat.** 2.11, 130)

Eliseus/Giezi – staff –charity – human love

When **Eliseus** was absent even though his **staff** was held in the hand of **Giezi**, who had received it from Eliseus' hand, it wrought no miracles. So also with acts done by mere habitual **human love** while **charity** is absent. They are without any merit and any value for life everlasting, even though this human love learned how to do them from charity and is merely the servant of charity. (**Treat.**, 4. 9, 227)

Elixir – alchemy (sacred) – metal – gold - love

O holy, **sacred alchemy**! O divine **elixir** by which the **metal** of our passions, affections, and actions is wholly changed into most pure **gold** of heavenly **love**! (**Treat.** 11. 20, 257)

Elizabeth – Mary – lover present

Ah, when the Mother of God, **our Lady** and mistress, neared her time, she did not see her divine Child but she felt him within her sacred womb. O God, what joy she felt therein! And **St. Elizabeth**, did she not rejoice in a wondrous way over the fruit of our Savior's divine presence on the day of the most holy visitation even though she did not see him? In such repose the soul has no further need of memory, for it has its **lover present** with it. (**Treat.**, 6. 9, 293)

Elizabeth – Mary's visit - contentment

This is because it sometimes happens that the soul derives incomparable contentment in feeling by certain interior joys that God is present in it, as with **St. Elizabeth** when **our Lady** visited her. (**Treat.**, 6. 11, 296)

Elm – vine – fruit - God's union with human nature

God was **united to our human nature** by grace, like a **vine** to an **elm**, to enable it in some way to participate in his **fruit**. (**Treat.** 7. 2, 20)

Elm trees – vines – jessamine – trellis – ivy – trees - union

To join and unite things all we need do is merely to apply one to the other so that they touch and are together. Thus, for instance, we join **vines** to **elm trees** and **jessamine** to the **trellises** of the arbors we build in gardens. But to clasp and press things together we must make a strong application that increases and intensifies their union. Hence to clasp together is to join in a firm, intimate way, as we see **ivy** joined to **trees**. It is not merely united to them but it presses on them and clasps them so strongly that it even penetrates and gets into their bark. (**Treat.** 7. 1, 13)

Embroidery – needle- servile fear – virtues

Nevertheless, although the lady we spoke of does not leave the **needle** in her work after it is finished, yet as long as anything remains to be done to it, or if some other task calls her away, she leaves the needle sticking in the carnation, rose, or pansy she is **embroidering** so as to have ready at hand when she returns to her work. In like manner, Theotimus, as long as divine providence fashions the **embroidery of virtues** and the work of divine love in our souls, it always leaves **servile or mercenary fear** in them until charity is made perfect. (**Treat.** 11. 17, 244)

Embroidery pattern – silks – satin – flowers - needle

Sometimes, Theotimus, you will see a virtuous lady who is no less willing to "eat her bread in idleness," than she whom Solomon praised so highly. She will lay **silk** in beautifully varied colors on pure white **satin** to make an **embroidered pattern** of various beautiful **flowers**, and these she will afterwards richly embellish with gold and silver in suitable designs. The

work is done with a **needle** which she inserts wherever she wants to place the silk, silver, or gold. However, the needle is not left permanently in the satin but only to draw in the silk, gold, and silver and prepare a way for them; hence as soon as they are laid on their foundation, the needle is withdrawn. In like manner, when God's goodness wishes to place many varied virtues in the human soul and afterwards to embellish them with his sacred love, he makes use of the **needle of servile or mercenary fear**, which usually first pricks our hearts. This needle is not left there, but according as the virtues are drawn into the soul and laid upon it, servile and mercenary fear departs. This is in keeping with the word of the beloved disciple, "Perfect charity casts out fear." (**Treat.** 11. 16, 243)

Emerald – engravers – precious stones – devotional work

For this reason, my dear reader, I will tell you that those who cut or **engrave precious stones**, and whose sight tires by being kept fixed steadily on the delicate lines of their work, like to keep a beautiful **emerald** in front of them. By looking at it from time to time they can refresh themselves by its green color and restore their weakened sight to its natural state. So too, amid the many problems that my office continually brings to me, I always have some little **devotional works** at hand that I look at when I can in order to gladden and relieve my mind. (**Treat.**, Preface, 44)

Emmaus travelers – pressing

It was thus that the **travelers** on the road to **Emmaus** acted, for they not only entreated our Lord but **pressed** and held him by force and constrained him with loving violence to remain in their lodging with them. (**Treat.** 7. 1, 15)

Emperor – electors – will – sensual appetite

Before the **emperor** is created, he is subject to the **electors** and they have power over him, since they can either choose him for the imperial dignity or reject him. But once he has been elected and raised up by them, they are henceforth under him and he rules over them. Before the **will** gives its consent to **appetite**, it rules over appetite; after giving consent, the will becomes its slave. (**Treat.** 1. 3, 58)

Empire – sedition – reason – anger

The man who would correct others must first take care that anger does not deprive **reason** of that **empire** and domination over the soul which God has given to it, and that **anger** does not stir up rebellion, **sedition**, and confusion within ourselves. . (**Treat.** 10. 16, 186)

Empire – will – sensual appetites

Over this whole race of **sensual appetites** the **will** holds its **empire**; it rejects their solicitations, beats back their attacks, impedes their effects, and at the very least firmly refuses to give its consent (**Treat.** 1. 3, 59)

Enamel – graces - redemption

Hence he varies them (**graces**) in infinite ways, so that out of such variety the fair **enamel** of his redemption and mercy may be wrought. (**Treat.** 2.7, 119-120)

Engrave – stamp – heart

Hence God says through Isaias that he will call the Christian Church "by a new name which the mouth of the Lord shall name," **stamp**, and **engrave** on the **hearts** of his faithful. (Treat. 8. 7, 72)

Engraved on hearts – name of Savior - fruit

Therefore, as soon as the holy **name of our Savior**, the great bishop of our souls, is **engraved** by holy love on our **hearts**, we begin to bear delicious **fruits** unto eternal life. (Treat. 11. 6, 210)

Engravers – precious stones – emerald – devotional work

For this reason, my dear reader, I will tell you that those who cut or **engrave precious stones**, and whose sight tires by being kept fixed steadily on the delicate lines of their work, like to keep a beautiful **emerald** in front of them. By looking at it from time to time they can refresh themselves by its green color and restore their weakened sight to its natural state. So too, amid the many problems that my office continually brings to me, I always have some little **devotional works** at hand that I look at when I can in order to gladden and relieve my mind. (Treat., Preface, 44)

Epithem (remedy) – charity

When the soul is completely restored to health by that excellent **epithem**, namely, the **charity** the Holy Spirit places upon its heart, then it can go forward and stand by itself upon its own feet although this is still by virtue of its new health and the sacred epithem of holy love. For this reason although it can walk by itself, it must still render all the credit thereof to God who has given it such vigorous and sturdy health. (Treat. 3. 3, 170)

Esau – Jacob / Joseph - Benjamin - love of God – self-love

Esau was destined to serve his younger brother. As he had foreseen in dreams as a youth, **Joseph** was worshiped not only by his brothers but also by his father, and even by his mother in the person of **Benjamin**. In fact, it is not without mystery that among these sets of brothers it is the youngest who thus hold advantage over their elders. **Love of God** is assuredly the last-born of all affections of the human heart, for "that which is natural is first; afterwards that which is spiritual," as the Apostle says. But this last-born inherits complete authority, while **self-love**, like another **Esau**, is assigned to its service. Not only do the other movements of the soul, like its brothers, worship it and stand subject to it, but so also do intellect and will, for in relation to it they hold the place of father and mother. (Treat. 1.6, 65)

Esau /Jacob – birth – divine-sensual love

The method divine love must use to subjugate the sensual appetite is like that Jacob took as a good omen and beginning of what was later to take place. As **Esau** issued from his mother's womb **Jacob held him by the foot**, as if to get above and supplant him and hold him down. Or as has been said, it was to catch him by the foot like a bird of prey, for Esau was such since he was a hunter and a hard man to control. Thus when divine love sees some natural passion or affection arise in us, it must immediately take it by the foot and bring it into its own service. (Treat. 11. 20, 255)

Esau/Jacob – birth – repentance – love

When **Esau** came from his mother's womb, **Jacob** his twin held him by the foot, so that their **births** would not only follow in succession but would be bound together and intertwined one with the other. Thus too **repentance**, rough and sharp because of its sorrows,

is born first like another **Esau**, while **love**, sweet and gracious as **Jacob**, holds it by the foot and is joined to it in such wise that they have only a single origin. The end of the birth of repentance is the beginning of that of perfect love. Just as Esau was the first to appear, so brings repentance into subjection and transforms it into consolation. (**Treat.** 2.20, 154)

Esau/Jacob – penitence – love

The end of **penitence** is within the beginning of the beginning of **love**, just as **Esau's** foot was within **Jacob's** hand° in such wise that as Esau's birth was ending Jacob's was beginning. The end of one man's birth was joined and fastened to, or better, included in the beginning of the other's birth. In like manner the beginning of perfect love not only follows the end of penitence but even clings to it and binds itself to it. To put it briefly, the beginning of love is mingled with the end of penitence, and in this moment of mingling penitence and contrition merit life everlasting. (**Treat.** 2.20, 156-157)

Esau/Jacob – soul in turmoil

Then loving condolence and **dolorous complacence**, like another **Esau** and another **Jacob**, struggle to see which shall make the greater effort. Thus they put the soul in incredible turmoil and agony, and there results an ecstasy that is lovingly sorrowful and sorrowfully loving. (**Treat.**, 5. 5, 248)

Esther – Assuerus – love

If it is **Esther** alone that **Assuerus loves**, why should he love her more when perfumed and adorned than in her ordinary attire? (**Treat.** 10. 5, 153)

Eusebia the Stranger – inspiration

The holy maiden whom historians call **Eusebia the Stranger** left Rome, her native city, dressed as a boy, together with two other girls. They took ship to go overseas, went to Alexandria and from there to the island of Cos. When she saw that it was safe to do so, she again put on the garments of her own sex, set out to sea again, and went over to Caria to the town of Mylasa, where the great St. Paul, who had found her in Cos and taken her under his spiritual guidance, brought her. After he had been made a bishop, he directed her so holily that she founded a monastery there and set herself to the Church's service in the office of deaconess, as it was then called. She did this with such charity that in the end she died a great saint and was recognized as such from the many miracles God wrought by her relics and through her intercession. To put on the garb of the opposite sex and thus disguised to expose herself to a voyage with men is not only beyond but against the ordinary rules of Christian modesty. (**Treat.** 8. 12, 88)

Eve – Adam – love

God willed that **Adam** should **love Eve** tenderly, yet not so tenderly that to please her he should violate the command God's majesty had given him. He did not love what was superfluous or in itself dangerous, but he loved it to excess and in a dangerous way. (**Treat.** 10. 4, 151)

Eve – complacence – consent - sin

Thus it was with **Eve**, our first mother, whose downfall began by a sort of diversion she found in conversing with the serpent and taking **complacence** in hearing it talk of her advance in knowledge and in seeing the beauty of the forbidden fruit. Complacence grew with diversion, and diversion fed upon complacence. At length she found herself so entangled that she gave way to **consent** and committed that **accursed sin** into which she later drew her husband. (**Treat.**, 4. 3, 207)

Evening – morning – eternity

He did this exactly as if to follow his Master as he ascended into heaven, to enjoy there the fair **morning of eternity**, which has no **evening**. (**Treat.** 7. 9, 39)

Eyes – legs- natural reason

Natural reason is deeply wounded and as it were half-dead because of sin. Therefore, in that evil state, it cannot keep all the commandments, although it clearly sees them to be good. It recognizes its duty, but it cannot fulfill it. Its **eyes** have more light to perceive the path than its **legs** have strength to travel it. (**Treat.** 11. 1, 197)

Eyes – love

It is like when we see that **love** endows our bodily **eyes** with a deep, special attention so as to fasten their gaze on what we love. (**Treat.** 7. 2, 19)

Eyes - sun – rays – light – heavenly light

In like manner, among natural things the **sun**, the supreme object of our bodily **eyes**, does not present itself to our gaze without first sending down **rays** by which we may be able to see it. Hence we only see it by its **light**. Yet there is a difference between the rays the sun casts down upon our bodily eyes and that **light in heaven** which God will create in our minds. (**Treat.** 3.14, 197)

Eyes – sun’s rays – light of glory - intellect

The **sun's rays** do not strengthen our bodily **eyes** when they are weak and powerless to see; it rather blinds them by dazzling and ruining their sight. On the contrary, the sacred **light of glory** finds our **intellects** unfitted and unable to behold the divinity, and then wonderfully raises, strengthens, and perfects them so that in an incomprehensibly marvelous way they behold and contemplate the abyss of divine brightness in itself with a steady and direct gaze. (**Treat.** 3.14, 197)

Eyes of a roe - Savior

His voice is heard above the seraphim and all other creatures. He has the **eyes of the roe** to pierce deeper than all others into the beauty of the sacred object he desires to praise. (**Treat.**, 5. 11, 262)

Eyes of charity

“Often when I am asleep it seems that I speak to you, for by imagination the soul is wont to see in dreams what it thinks during the day. Thus while we do not see you with fleshly eyes, we still see you with the **eyes of charity**.” (Chrysostom) (**Treat.** 3.8, 184)

Ezekiel – animals – inspiration leads

Ezekiel's sacred **animals** "went whither the impulse of the spirit led them, and they did not turn when they went" and "every one of them went straight forward."¹⁹ We too must go where **inspiration** impels us, neither turning around nor turning back, but without changing our gaze marching on to where God has turned our face. (**Treat.** 8. 11, 86)

Face - Air – sun – mirror – heaven

It is like the **air**, which takes light without lessening the original brightness of the **sun**, and like a **mirror**, which takes on the grace of a man's **countenance** without diminishing that of him who looks into it. (**Treat.**, 5. 1, 235)

Falcon - Aeschylus – accident - providence

It was reasonable to reprimand the curious conduct of **Aeschylus the poet** who, as he had been told by a diviner that he would perish by the fall of some sort of house, remained all day long in the open country so as to escape his fate. As he stood up with his head uncovered, a **falcon** holding a tortoise in its claws saw his bald head, thought it was a pointed rock, and let the tortoise fall on it. Note that Aeschylus died there in the field, crushed by the tortoise's house, that is, his shell. This was without doubt a **chance event**. The man did not go out into the field in order to die but rather to escape death. The falcon never dreamed of crushing a poet's head, but rather of crushing the covering and shell of a tortoise in order to eat its meat later on. Yet it turned out to the contrary, for the tortoise remained safe and poor Aeschylus was killed. As far as we are concerned, this chance event was unexpected, but in respect to God's **providence** it was an act of justice by which the man's superstition was punished. (**Treat.** 2.3, 110)

Falcon – falconer – faith

When the falconer removes the hood from his **bird** and it sights its prey, it immediately launches itself upon the wing and if held back by the leash, it struggles with extreme ardor on the falconer's hand. So too when **faith** has drawn aside the veil of ignorance and has made us see our supreme good, which we still cannot possess because we are held back by the conditions of this mortal life. (**Treat.** 2.16, 143)

Falcon - hawk - slave – obedience

If we summon a **slave**, he comes to us, and if we tell him to stop, he stops, but we must not look for like **obedience** in a **hawk or falcon**. If we wish it to come back to us, we must show it the lure; if we wish to quiet it, we must put the hood on it. (**Treat.** 1. 2, 55-56)

Falconer – falcon – faith

When the falconer removes the hood from his **bird** and it sights its prey, it immediately launches itself upon the wing and if held back by the leash, it struggles with extreme ardor on the falconer's hand. So too when **faith** has drawn aside the veil of ignorance and has made us see our supreme good, which we still cannot possess because we are held back by the conditions of this mortal life. (**Treat.** 2.16, 143)

Falcons - pigeons – plumage - vanity – hawks

We see how **pigeons** are affected **by vanity** and sometimes display themselves in the air and sail about hither and thither, admiring their varicolored **plumage**. Then **hawks** and **falcons** see them, swoop down, and seize them, something they could never do if the pigeons had kept to their proper way of flight since they have stronger wings than the birds of prey. Ah, Theotimus, if we were not distracted by the vanity of fleeting pleasures, especially by complacency in our own self-love, and if we once possessed charity and were careful to fly straight to where it would carry us, then suggestion and temptation would never catch us.

Farmers – peacocks

It is not good management, our **farmers** say, to keep **peacocks** in the house. Although they hunt out spiders and rid the house of them, yet they so spoil the furniture and the buildings that their usefulness does not compare with the great harm they do. . (**Treat.** 10. 15, 182)

Father – child – love of benevolence

It is like the love and respect a good **child** has for a good **father**, for such love makes him resolve to live not only according to the commandments his father imposes but also according to the desires and preferences he manifests. (**Treat.** 8. 6, 69)

Father – child – obey

A good **child** does not **obey** his **father** because of his power to punish disobedience, or because he can disinherit him, but simply because he **is his father**. (**Treat.** 11. 18, 250)

Father – family – servants – animals – the will

The **father** of a family directs his wife, children, and servants by rules and commands that they have a duty to obey, even though they are able to disobey them. If he possesses serfs and slaves, he rules them with force that they have no power to resist. His horses, cattle, and mules he controls by skill and care: he ties them up, bridles them, goads them on, pens them in, and lets them out.

The **will**, in fact, rules over our faculty of external movement as if such movement were a serf or slave, for unless it is hindered from outside, that faculty never fails to obey. We open and we close our mouths, we move our tongue, hands, feet, eyes, and all the members in which there is power of such movement without meeting resistance, at our own pleasure, and according to our will. (**Treat.** 1. 2, 55)

Father – family - will

The **will** rules over memory, intellect, and imagination, Theotimus, not by force but by authority. Hence it is not unfaithfully obeyed any more than the **father** of a family is always unfaithfully obeyed by his children and servants. (**Treat.** 1. 3, 57)

Father – prodigal son – re-established

Thus in addition to the thousand caresses that the **prodigal son** received from his **father**, he was **established anew and** in an even better way in all his privileges and in all the graces, favors, and dignities he had lost. (**Treat.** 11. 12, 231)

Father - son – love

What **father** would not take it ill if his **son** was willing enough to serve him but never with **love** or out of love? (**Treat.** 2.19, 152)

Father – son – to court or study - tears

A **father** who sends his **son** to **court** or away to **study** does not refrain from **tears** as he lets him depart. Thus he testifies that although according to his superior part he wills the departure for the sake of his advancement in virtue, yet according to his inferior part he feels repugnance for the separation. (**Treat.** 1.11, 83)

Father's house – child – belongings

While a **child** lives in his **father's house** and is under his authority, it is not necessary for the child to state that whatever he acquires is acquired for his father. Since his person belongs to his father, all that depends on it also belongs to him. So also it suffices for us to be God's children by dilection so as to cause all we do to be destined wholly to his glory. (**Treat.** 12. 8, 270)

Fear - St. Thomas Aquinas – thunder

The glorious **St. Thomas Aquinas** was naturally subject to **terror** when it **thundered** and was accustomed to say as an ejaculatory prayer those divine words which the Church holds in such honor, "The Word was made flesh." (**Treat.** 11. 18, 247-248)

Fears in war – God's help

. Just as many men have lost courage during an actual attack, so also in the presence of danger and difficulty many men have **lost their fears** and have **gained courage** and resolution which otherwise they could never have had. So too many of **God's servants** have represented to themselves absent temptations and have been so frightened at them as almost to lose courage, but when they saw them present they conducted themselves with courage. (**Treat.**, 4. 11, 231)

Feast - garden – myrrh – honeycomb – honey – wine – milk - redemption

The divine lover, like the shepherd he is, prepared a rich **feast** in country style for his sacred spouse, and described it in such wise that mystically it represents all the mysteries of man's redemption. "I have come into my **garden**," he says, "I have gathered my **myrrh**, with all my **perfumes**. I have eaten my **honeycomb** with my **honey**; I have mingled my **wine** with my **milk**. Eat, O friends, and drink, and be inebriated, my dearly beloved!" Ah, Theotimus, when was it, I ask you, that our Lord came into his **garden** except when he came into his Mother's most pure, most humble, and most sweet womb, filled with all the flowering plants of holy virtue? How did our Lord gather his **myrrh with his perfumes**, except when he added suffering to suffering "to death, even to the death on a cross?" By such sufferings he joined merit to merit, and treasure to treasure in order to enrich his spiritual children. How did he eat his **honeycomb** along with his **honey**, except when he lived with a new life, reuniting his soul, more sweet than honey, to his body, pierced and wounded with more holes than a honeycomb? When he ascended into heaven and took possession of all things attached to and depending on his divine glory, what else did he do but mix the gladsome **wine** of his soul's essential glory with the delight-giving **milk** of his body's perfect felicity in a manner even more excellent than he had done up to that hour? (**Treat.**, 6. 6, 284-285)

Feathers – wind – apode birds - wings - inspiration

The **wind** that lifts up the **apodes** first blows upon their **feathers**, since they are the lightest parts and most susceptible to its agitation whereby it gives an initial movement to their **wings**. It spreads them out and unfolds them in such wise as to provide itself with a hold by which to seize the bird and lift it into the air. If the apode raised up in this way adds the movement of its wings to that of the wind, the same wind that thrust it upward will more and more help it to fly with greater ease. In like manner, my dear Theotimus, when **inspiration** comes like *a sacred wind* to impel us into the air of holy love, it takes hold of our will and moves it by a sentiment of heavenly delight. It expands and unfolds that natural inclination which the will has for good so that this same inclination serves as *a hold* whereby it seizes our soul. All this, as I have already said, is done in us but without us, for it is God's favor that prepares us in this way. But if our soul thus holily prepared feels the wings of its inclination moved, unfolded, spread out, pushed up, and set fluttering by this heavenly wind, and then adds even just a little of its own consent, ah, Theotimus, what happiness results! (**Treat.** 2.13, 135)

Feeding (mother) – Divine Father feeding

A **mother** is not satisfied with **feeding her babe** with her milk, which is her own substance, unless she herself gives her own flowerlike breasts to her child's mouth. This is so that it may not merely receive its mother's substance from a spoon or some other utensil, but from her own substance and in her own substance. Thus the mother's own substance serves both as vessel and as nourishment received by her beloved child. In like manner, **God our Father** is not content to make us receive his own substance into our mind, that is, to make us see his divinity. Out of the depths of his mercy he himself applies his substance to our minds, so

that we no longer understand him by means of a representation or image but in his very substance and by his very substance. (**Treat.** 3.11, 191)

Feet (human - service) – seraphim wings (complacence and good will)

The **feet** on which we walk signify **service**, but the **seraphim** fly on two **wings**: they fly by means of continual movements of **complacence and good will**, and their love finds rest in this sweet unquiet. (**Treat.**, 5. 12, 266)

Felix – fear – avarice

It is like that of the judge **Felix** who was **terrified** when he heard God's judgments spoken of, but for all that did not give up his **avarice**. (**Treat.** 11. 18, 249)

Fig - lemon – gift of the Spirit

If someone should ask why God made melons bigger than strawberries or lilies larger than violets, why the rosemary is not a rose or why the carnation is not a marigold, why the peacock is more beautiful than a bat, or why the **fig** is sweet and the **lemon** sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

Figs – mules – horses – brutish man

It is said that **mules** and **horses** laden with **figs** quickly fall beneath their burden and lose all their strength. More sweet than figs is the law of the Lord, but a **brutish man**, who has become like "the horse and the mule which have no understanding," loses courage and cannot find the strength to bear this dear burden. (**Treat.** 8. 5, 68)

Finches – warbling – woods - nightingale – linnets – goldfinches – Savior's praises

If a man had spent a good while in the morning in the nearby **woods** listening to the pleasant **warbling** of a great number of **finches, linnets, goldfinches**, and other such little birds and then happened to hear a **master nightingale** that in perfect melody filled both air and ear with its wonderful voice, he would beyond doubt prefer that single woodland singer to the whole flock of others. So too when we have heard all the praises that so many creatures, each one rivaling the others, send up with one mind to their creator, and then we finally hear the **praises** rendered by the **Savior**, we find in them a certain infinity of merit, value, and sweetness which surpasses every hope and expectation of the heart. (**Treat.**, 5. 11, 262)

Fire – asbestos – Mary's heart – holy love

To conclude, just as **asbestos**, a valuable stone, by virtue of a unique property retains forever the **fire** which it has conceived, so the **heart of the Virgin Mother** remained perpetually **inflamed with the holy love** she received from her Son. (**Treat.** 3.8, 184)

Fire – ashes – flame – venial sins – holy love

This happens when down beneath many **venial sins**, as if buried under **ashes**, the **fire of holy love** remains covered over with its **flames** smothered, although it is not dead or put out. (**Treat.**, 4. 2, 204)

Fire – building – anger

It is exactly like a carefully arranged **fire** which in an instant embraces a **building** and which no one can put out. . (Treat. 10. 15, 183)

Fire – cannon – love

We see that when **fire**, the symbol of **love**, is forced to make its way out of a single **cannon's** mouth, it causes a mighty flash that would have been much less if it had issued from two or three openings. Since love is an act of our will, whoever desires his love to be not only noble and generous but also vigorous and active must restrict its power and strength within the limits of spiritual operations. (Treat. 1.10, 77)

Fire – flames - in heart

Ah, by the heart of your own sweet Jesus, king of all hearts, whom your hearts adore, I beseech you through your all-powerful favor with the Holy Spirit to enliven my soul and the souls of all who read this book that we may sacrifice all our affections in a holocaust to his divine goodness, so as to live, die, and live again forever amid the flames of this heavenly **fire** which your Son, our Lord, so greatly desired to enkindle in our hearts that he ceased not to labor and to sigh for it "unto death, even to death upon a cross." (Treat., Dedicatory Prayer, 35)

Fire – fountain (Grenoble) - charity

Hence, just as there is a **fire** fed in a marvelous manner in a **fountain** near Grenoble, as we know for certain and as the great St. Augustine testifies, so also holy **charity** is so strong that it feeds its own flames and consolations amid death's most grievous agonies, and "the waters" of tribulation "cannot quench" its fire. (Treat., 5. 4, 246)

Fire – fuel - love

On the contrary, **love** is like **fire**. The more delicate its **fuel**, the clearer and more delicate are its flames, which cannot be more effectively put out than by beating them down and covering them over with earth. In the same way, the more exalted and spiritual the subject of love is, by so much the more are its actions more living, subsistent, and abiding. There is no easier way to ruin love than to degrade it to base and earthly unions. (Treat. 1.10, 80-81)

Fire – herb – aproxis – heart – divine goodness

The **herb** called **aproxis**, as we have said in another book, has such affinity to **fire** that as soon as it is within sight of it, even at a distance, it attracts the flame and begins to burn. It conceives its fire not so much from heat as from the faint glimmer the fire presents to it. After being united to the fire by means of this attraction, then if it could speak it might say, "My beloved fire is my own, since I have attracted it to myself and enjoy its flames. Yet I in turn belong to it, for although I have drawn it to me, it reduces me to itself as something stronger and nobler. It is my fire and I am its herb; I attract it and it sets me on fire." So too when our **heart** is placed in the presence of **divine goodness** and has attracted its perfections by the complacency it takes therein, it may truly say, "God's goodness is all mine, since I enjoy his surpassing goods, and I am all his, since his grace⁴ possesses me." (Treat., 5. 3, 240)

Fire – holy love

Therefore, just as when **fire** has little by little separated an essence from its mass, has completely purified it, and at length brought forth the quintessence, so also when **holy love** has drawn a man's heart as far away as it can from all its humors, inclinations, and passions, it afterwards makes the soul issue forth so that by this death, so precious in God's eyes, it may pass into eternal glory. (Treat. 7. 11, 42)

Fire - incense – Francis of Assisi

Thus the glorious, seraphic lover St. Francis was long moved by such a powerful affection to praise God. Finally, in his last years after he had been assured by a most special revelation of his eternal salvation, he could not contain his joy but wasted away from day to day as if his life and soul were being vaporized like **incense** on the **fire** of such ardent desires to see his Master and to praise him unceasingly. (**Treat.**, 5. 10, 259-260)

Fire – perfume – words – lovers of God

We use the same words as they do, but with them the **words** are full of **fire** and of sweet and loving **perfume**, whereas with us they are cold and without any such sweet savor. (**Treat.**, 6. 1, 270)

Fire – pillar of cloud – faith

Faith shows the way to the Promised Land, like a **pillar of cloud** and **fire**, that is, of both light and dark. (**Treat.** 1.6, 66)

Fire - stone – iron – wood - ax – hammer – heart

God says, "I will take away your **heart of stone**," that is, I will take away your obstinacy. To change the shape of **stone, iron, or wood**, we need an **ax, hammer, and fire**. We call that a heart of iron, of wood, or of stone which does not easily receive divine impressions but stays in its own proper will among the inclinations that go with our depraved nature. (**Treat.**, 6. 12, 300)

Fire – sun – mirror - Holy Spirit - penitence

We see how from the reflection of the **sun's** rays beating on a **mirror** heat, which is the virtue and proper quality of **fire**, little by little grows so strong that it begins to burn before it has really produced the fire, or at least before we have perceived it. So also the **Holy Spirit** casts into our will consideration of how great our sins are, since by them we have offended so supremely good a being, and our will receives the reflection of this knowledge. (**Treat.** 2.20, 156)

Fire - thorn bush – thicket – love – grief

Ah, I see him, this dear lover, a **fire of love** burning in the **thorn bush** of sorrow? I am the same: I am wholly on fire with love within the **thickets** of my grief. (**Treat.**, 5. 5, 247)

Fire – water – Creator – love good

The **divine author** and master of nature works with **fire** and lends his mighty hand to it so that it leaps upward, with **water** so that it flows downward to the sea, with earth so that it sinks lower and remains there when it finds its place. So too he has planted in man's heart a special natural inclination not only to **love good** in general but to love in particular and above all things his divine goodness, which is better and more lovable than all things. (**Treat.** 1.16, 93)

Fire – water – earthly love – heavenly love

By such means sensual and **earthly love** will be destroyed by **heavenly love**, either as **fire** is put out by **water** with its contrary qualities or as it is put out by fire from heaven with its stronger and more powerful qualities. (**Treat.** 11. 20, 256)

Fire – water – repentance

As far as I know, nature never changes **fire** into **water**, although there are various instances of water being changed into fire. However, God once did the former by a miracle. It is written

in the Book of Machabees, that when the children of Israel were brought into Babylon at the time of Sedecias, the priests, acting by Jeremias' counsel, hid the sacred fire in a dry well in a valley. On their return from Babylon the children of those who had hidden the fire went to seek it, following the directions their fathers had given them. They found the fire changed into very thick water, which they drew out and poured over the sacrifices, as Nehemias ordered them to do. When the sun's rays touched this water, it was changed into a mighty fire.

Theotimus, along with the tribulation and sorrow found in a lively **repentance** God often places deep down at the bottom of a man's heart the sacred **fire of his love**. Then this love is changed into the **water of our many tears**, and these by a second change are transformed into a second and mightier **fire of love**. (**Treat.** 2.20, 153-154)

Fire – wine – water (aqua vitae) – water of holy penitence

We see how **fire** changes **wine** into a **water** usually called **aqua vitae**, which so readily produces and feeds fire that in many places it is named ardent water. Similarly, loving reflection upon that goodness, which although supremely worthy of love has been offended by sin, produces the **water of holy penitence**. Then, there comes in turn from this **water** the **fire of divine love**, and therefore that water can properly be called the water of life or ardent water. (**Treat.** 2.20, 154)

Fire (holy) – love

Nevertheless, among sacred lovers there are some who so completely devote themselves to exercises of divine **love** that its **holy fire** devours and consumes their life. (**Treat.** 7. 10, 41)

Fire of love – Savior

Everywhere the Holy Spirit cries that our ruin is from ourselves, that our **Savior** has brought us the **fire of holy love** and desires nothing "but that it be kindled" in our hearts, that salvation is prepared "before the face of all peoples, a light of revelation to the gentiles, and to the glory of Israel," that divine goodness does not will "that any should perish," but "that all should come to the knowledge of the truth," and that "he wishes all men to be saved," since their Savior came into the world that they "might receive the adoption of sons." (**Treat.**, 4. 5, 212)

Fire (sacred) – love – repentance

. Then **repentance** little by little grows so strong with a certain affective warmth and desire to return to God's grace that finally this movement reaches such heights as to burn and unite even before the **love** is completely formed, although love like a **sacred fire** is always immediately lighted at this point. (**Treat.** 2.20, 156)

Fire (sacred) – mantle – zeal

Bitter, harsh, presumptuous, and insolent minds, serving their own inclinations, moods, dislikes, and arrogance, would cover their own injustice with a **mantle of zeal**. Under the name of that **sacred fire**, each man permits himself to be burned up by his own passions. . (**Treat.** 10. 16, 188)

Fire (sacred) – well – sun – Israel's captivity

When Nabuzardan destroyed Jerusalem and Israel was led into **captivity**, the **sacred fire** upon the altar was hidden in a **well** and there it turned into slime. When this slime was drawn out of the well and exposed to the **sun** after the return from captivity, then the dead fire kindled up again and the slime was turned into **flame**. (**Treat.** 11. 12, 233-234)

Fire (sacred dilection) - bee (mystical) – heavenly Spouse

Thus in the Canticle of Canticles the **heavenly spouse**, like a **mystical bee**, goes about lighting on the eyes, the lips, the cheeks, or hair of her well-beloved so as to draw from them the sweetness of a thousand amorous passions, noting in detail all that it finds best for this. Therefore, all on **fire** with **sacred dilection**, she speaks with him, questions him, listens to him. She sighs, she aspires, she admires him. On his part, he fills her with delight: he inspires her, touches and opens her heart and pours into it splendor, light, and joy without end. (**Treat.**, 6. 2, 274-275)

Fishers – precious stones – oil – ocean - glory

According to Pliny, when **fishers for precious stones** dive down into the water, they put **oil** into their mouths so that they can spread it about and thus have more light to see in the waters where they swim. Theotimus, when a blessed soul has dived down and plunged into the **ocean** of God's essence, he will pour into its intellect the sacred light of glory, which will bring day itself to this abyss of "light inaccessible," so that by the brightness of **glory** we may see the brightness of divinity. (**Treat.** 3.14, 197)

Fishes - chameleon – air – soul - God

If it is true that the **chameleon** lives on **air**, then wherever it goes in the air it has wherewith to feed on. Even if it moves from one place to another, it does not have to look for what it needs to be filled but only to operate within its own aliment as do the **fishes** in the sea. A **soul** that desires **God** even while possessing him does not desire him in order to seek him but rather to exercise this affection within the very good it enjoys. (**Treat.**, 5. 3, 242)

Fishes – ocean – shores

The **fishes** in the **ocean** enjoy its incredibly wide extent, but no one fish nor even the whole multitude of fishes ever saw all the **shores** of the sea or wetted their scales in all its waters. (**Treat.** 3.15, 199)

Fishes – river - gold – Pliny - afflictions

It is said that in Boeotia there is a **river** in which the **fishes** seem to be made of **gold**, but when taken out of their native waters they have the same natural color as other fish. **Afflictions** are like that. If we look at them apart from God's will, they are naturally bitter. If we consider them in that eternal good pleasure, we find them all **gold** and more lovely and precious than can be described. (**Treat.** 9. 2, 100)

Flag - standard – army of virtues – love – general – the Lord

Theotimus, **love** is the standard in the **army of virtues** and all virtues must rally around it. It is the only **flag** under which **our Lord**, who is the true **general** of that army, makes them fight. Therefore, let us reduce all the virtues to obedience to charity (**Treat.** 11. 14, 239)

Flags – bees – honey – lilies – roses – rosemary – thyme – exercises of devotion

Bees plunder **lilies**, **flags**, and **roses** but they obtain no less booty from the tiny little flowers of **rosemary** and **thyme**; in fact they not only gather more but even better honey from them, since in those little vessels the **honey** is more closely packed and hence better kept. Certain it is that in little, lowly **exercises of devotion** charity is not only practiced more frequently but for the most part more humbly as well, and as a consequence more usefully and holily. (**Treat.** 12. 6, 268)

Flame - arrow (golden) – Teresa of Avila – seraph - pain of love

Once a **seraph** held a **golden arrow**, from the tip of which issued a **little flame**, which he plunged into the heart of the **Blessed Mother Teresa**. When he drew it out, it seemed to that virgin that he tore out her very vitals. So excessive was her **pain** that she had strength only to utter low, feeble moans. Yet it was a pain so dear to her that she would have wished never to be delivered from it. (**Treat.**, 6. 14, 309)

Flame – ashes – fire – venial sins – holy love

This happens when down beneath many **venial sins**, as if buried under **ashes**, the **fire of holy love** remains covered over with its **flames** smothered, although it is not dead or put out. (**Treat.**, 4. 2, 204)

Flame – knife – sick man – anger – zeal

Just as we do not apply the **knife** and **flame** to **sick men** unless they cannot be helped otherwise, so too holy **zeal** does not employ **anger** except in extreme necessity. (**Treat.** 10. 15, 185)

Flame – song - nightingale – goldfinches – movements of love

Thus minor virtues in our Lady, St. John, and other great saints were of more value before God than the loftiest virtues of many lesser saints, just as many of the slight **movements of love** in the seraphim **flame** more brightly than do the highest movements in angels of the lowest order, or as the **song** of **nightingales** just learning to sing is incomparably more melodious than that of the best-trained **goldfinches**. (**Treat.** 11. 5, 208)

Flame (sacred) - butterflies – wings – mind – God's judgments

We must never permit our **minds** to flutter curiously around **God's judgments**; if we do so, we will be like little **butterflies** and bum our **wings** and perish in that **sacred flame**. (**Treat.**, 4. 8, 224)

Flames – fire – in heart

Ah, by the heart of your own sweet Jesus, king of all hearts, whom your hearts adore, I beseech you through your all-powerful favor with the Holy Spirit to enliven my soul and the souls of all who read this book that we may sacrifice all our affections in a holocaust to his divine goodness, so as to live, die, and live again forever amid the **flames** of this heavenly fire which your Son, our Lord, so greatly desired to enkindle in our hearts that he ceased not to labor and to sigh for it "unto death, even to death upon a cross." (**Treat.**, Dedicatory Prayer, 35)

Flames – mercy

Theotimus, it is a thing strange yet true that if the damned were not blinded by their obstinacy and hatred for God, they would find consolation in their torments and see how wonderfully divine **mercy** is mingled with the **flames** that eternally consume them. (**Treat.** 9. 1, 98)

Flames – water – divine mercy

"O Lord, how good you are, since even when your wrath is strongest you cannot hold back the torrent of your **mercies** from rolling their **waters** over the pitiless **flames** of hell!" (**Treat.** 9. 1, 98)

Flames of charity - Jesus - holocaust

For as all the Holy Scriptures and all the learned say, he died amid the **flames of charity**, a perfect holocaust for all the sins of the world. (**Treat.** 7. 13, 51)

Flames of love – Jesus' death

Finally, Theotimus, this **divine lover died** amid the **flames** and ardors of dilection by reason of his infinite charity for us and by the force and virtue of love. (**Treat.** 10. 17, 192)

Flames of zeal - God's servants

It is this passion that makes so many of **God's servants** watch, labor, and die amid those **flames of zeal** which consume and devour them. (**Treat.**, 5. 9, 258)

Flaming love – Emmaus – faith

Such were the words of those happy pilgrims from **Emmaus** as they spoke of the **flaming love** with which they were touched by the word of **faith**. (**Treat.** 3.9, 187)

Flies – bees – worms – grubs - virtues

At birth, **bees** are little **grubs** and **worms**, without feet, without wings, and without form, but with the passage of time they change and become little **flies**. Finally, when they are strong and have reached full growth, we say that they have become formed, finished, and perfect bees because they have all they need to fly and make honey. Virtues have their beginnings, growth, and perfection. I do not deny that without charity they can be born and even make progress. But for them to reach their perfection so as to bear the title of formed, fashioned, and finished virtues depends on charity. (**Treat.** 11. 9, 221)

Flies – flowers – thoughts

Sometimes we have **thoughts** to which our mind turns without any design or aim whatsoever. They come by way of simple musing, as when we see common **flies** flit here and there among **flowers** without drawing anything from them. (**Treat.**, 6. 2, 271)

Flies – wasps – gnats – bees – sun – ashes - good works

I never have seen, read, or heard that **wasps, gnats, flies** and suchlike bothersome little insects when once dead could revive and rise up again. But everyone says that the dear **bees**, those virtuous insects, can live again, and I have often read the same thing. "They say"—these are Pliny's words—"that if we keep the dead bodies of drowned **honeybees** indoors throughout the winter and put them out in the **sun** in the following spring, covered over with the **ashes** of the fig tree, they will live again" and be as good as ever. That iniquitous deeds and evil works can return to life after they have been drowned and abolished by penance, surely, my Theotimus, neither Scripture nor any theologian has ever asserted, as far as I know. The contrary is authorized by Holy Writ and by the common consent of all doctors. But that **good works**, which like sweet bees produce the honey of merit, once drowned in sin can afterwards revive when, after being covered over with penitential **ashes**, we set them in the **sun** of grace and charity, all theologians clearly state and teach. (**Treat.** 11. 12, 233)

Flood – graces

We must assign a special rank to those privileged souls for whose sake God was pleased to bring about not only a flow but even a **flood** and, if I may say so, not only a generous effusion of his love but rather a prodigal profusion of it. (**Treat.** 2.12, 132)

Flood – waves – love of God

Thus the blessed are carried away and necessitated, although not forced, to **love God** whose supreme beauty they clearly see. Scripture shows this sufficiently when it compares the contentment that fills the hearts of the glorious dwellers in the heavenly Jerusalem to a torrent and impetuous **flood** the **waves** of which cannot be kept from spreading over the plains they come upon. (**Treat.** 10. 10, 168)

Flood with holy love - motive

On all occasions we will reject every kind of vicious motive, such as vainglory and self-interest, and consider all the good motives we can have for undertaking the act before us so as to choose the motive of **holy love**, which is the most excellent of all, **flood** it over all the others, and steep them in it. (**Treat.** 11. 14, 237)

Floods- lightning - thunder – earthquakes – fear – God

Lightning, thunder, thunderbolts, tempests, **floods, earthquakes**, and other such unforeseen happenings arouse even the most irreligious men to **fear God**. (**Treat.** 11. 18, 246)

Floods – waters – contentment

This **contentment** is so strong that all the **waters** of tribulation and the **floods** of persecution cannot quench it? (**Treat.** 11. 19, 252)

Flower – garden – fruit - Mary

Hence like a chosen **garden** that was to bear the **fruit** of life, she (Mary) was made to **flower** with every kind of perfection. (**Treat.** 2.6, 117)

Flowerlets - breasts

Or that you hung upon her bosom and that you sweetly pressed upon the sacred flowerlets of her virginal breast? (**Treat.** 3.8, 184)

Flowers – apples – praise – thanks

Still, it cannot put forth as many **praises** as it wishes, and it says: "Oh, let all creatures come and offer those **flowers** which are their blessings and those **apples** which are their acts of **thanksgiving**, honor, and adoration, so that on every side we may smell odors spread abroad unto the glory of him whose infinite sweetness surpasses all honor and whom we can never worthily magnify." (**Treat.**, 5. 9, 257)

Flowers – bee – honey – wax – springtime - meditation

The **bee** flies from **flower to flower** in the **springtime**, not at random but with plan, not merely to be refreshed at seeing the gay variety of the meadows but to look for **honey**. When it has found it, it sucks it up and loads itself with it, then carries it back to the hive, treats it skillfully, and from it separates the **wax** out of which it makes the comb to store up honey for the coming winter. Such is the fervent soul in **meditation**. It goes from mystery to mystery, not at random and not merely to solace itself by viewing the wonderful beauty of those divine objects, but deliberately and with fixed purpose so as to discover motives for love or some heavenly affection. When the soul has found them, it draws them to itself, relishes them, and loads itself with them. When it has brought them back and placed them within its heart, it sets to one side what it sees to be most useful for its progress, finally making resolutions suitable for times of temptation. (**Treat.**, 6. 2, 274)

Flowers – bee – honey of divine love - fly – locust - meditation

In it (**meditation**) our mind does not act for mere amusement like the **fly**, or like a **locust** in order to eat and be filled, but like a **sacred bee**. It goes here and there among **flowers** that are holy mysteries in order to extract from them the **honey of divine love**. (**Treat.**, 6. 2, 272)

Flowers – bee (sacred) – honey – soul

Like a **sacred bee**, it (soul) flies hither and thither among the **flowers** that are God's works and excellences. From them it gathers a beautiful variety of complacencies out of which it extracts and refines the heavenly **honey** of fitting benediction, praises, and confessions, and by them, so far as it can, it magnifies and glorifies the name of its beloved. (**Treat.**, 5. 8, 254)

Flowers – flies – thoughts

Sometimes we have **thoughts** to which our mind turns without any design or aim whatsoever. They come by way of simple musing, as when we see common **flies** flit here and there among **flowers** without drawing anything from them. (**Treat.**, 6. 2, 271)

Flowers - garden – Church

To such inquiries we should answer that the **Church** is a **garden** patterned with unlimited **flowers**. It is necessary that they should be of various sizes, various colors, various odors, and, to sum up, different perfections. All of them have their value, their charm, and their color, and in the assemblage of their differences all of them produce a beauty most pleasing and perfect. (**Treat.** 2.7, 120-121)

Flowers – hounds - scent – springtime – grass – love

Why, in your opinion, Theotimus, do **hounds** more often lose an animal's track and **scent** in **springtime** than at other times? According to both huntsmen and philosophers, it is because **grass** and **flowers** are then in full vigor, so that the various odors they send forth so clog the dogs' sense of smell that they can neither pick up nor follow the scent of their quarry among the many different odors the earth breathes forth. So too those souls which continually multiply desires, plans, and projects never desire holy love of heaven as they ought, nor can they properly sense the amorous track and scent of the divine beloved, who is "like a roe, or a young hart." (**Treat.** 12. 3, 264)

Flowers – locusts – study

Such thought is called **study**, and in it the mind acts like **locusts** which fly indiscriminately among **flowers** and leaves in order to eat them and be nourished by them. (**Treat.**, 6. 2, 271-272)

Flowers – perfume itself – balm - Son's canticle

O what a **canticle** is this that the **Son** sings to the Father! How "beautiful among all the children of men" is this beloved! How sweet is his voice as it comes from lips on which the fullness of grace is poured! All others are perfumed, but he is **perfume itself!** The others are covered with **balm**, but he is "balm poured out." The eternal Father receives praises from others as the fragrance of particular **flowers**, but as he senses the benedictions the Savior gives him, surely he cries out, "Behold the fragrance of the praises offered by my Son. They are like the fragrance of a **field full of flowers** that I have blessed!" (**Treat.**, 5. 11, 261-262)

Flowers – precious stones – patterns - love

So also dissimilarity among **precious stones** and **flowers** makes up pleasing compositions in enamel and intricate **patterns**. Hence **love** is not always caused by likeness and sympathy, but by correspondence and proportion. (**Treat.** 1.8, 72)

Flowers – springtime – fruit – devil – Spirit of God

The spirit of the **seducer** holds us down to mere starts and keeps us content with a **flowery springtime**. The **Spirit of God** makes us consider beginnings only so as to arrive at the end,

and makes us rejoice in the **flowers** of the spring only in expectation of enjoying the **fruits** of summer and autumn. (**Treat.** 8. 11, 85)

Flowers – sun – rose – God's love

The **sun** looks down no less upon a **rose** alone with a thousand million other **flowers** than if it shone upon the rose alone. **God** pours his **love** in no less measure into one soul, even though he loves an infinity of others along with it, than if he loved that soul alone. (**Treat.** 10. 14, 179)

Flowers - sunflower – sun – divine love

Indeed, all **flowers**, except those of what is called the "triste" or sad tree and certain others that are natural monstrosities, all of them, I say, rejoice, expand, and gain beauty at sight of the **sun** because of the vital heat they receive from its rays. **But all yellow flowers**, and especially the one the Greeks call the *heliotropium* and we the **sunflower**, not only find joy and pleasure in the sun's presence but make an affectionate circuit and follow the attraction of its rays, look up at it, and turn towards it from sunrise to sunset. In like manner, all virtues receive new luster and surpassing dignity from the presence of holy love. But faith, hope, fear of God, piety, penance, and all other virtues that of themselves tend particularly to God and his honor not only receive the imprint of divine love, whereby they are raised to a great value, but they completely incline towards it, associate themselves with it, follow it, and serve it on all occasions. (**Treat.** 11. 3, 201-202)

Flowers - thorns

According to common opinion, **thorns** are not only different from **flowers** but opposed to them, and it seems that if there were no thorns in this world, things would go better. (**Treat.** 7. 14, 53)

Flowers – tree – leaves – fruits - just man - virtues

In a heart that is God's friend all virtuous acts are dedicated to God. If a heart has given itself, has it not also given all that belongs to it? Does not a man who gives away a **tree** without any restrictions also give away its **leaves, flowers, and fruit**? "The **just man** shall flourish like the palm tree; he shall grow like the cedar of Lebanon. They that are planted in the house of the Lord shall flourish in the courts of the house of our God." Since the just man is planted in the house of God, his leaves, his flowers, and his fruits are grown in it and are dedicated to his majesty's service. He is "like a tree planted near running waters, that yield its fruit in due season. Its leaves do not fall off, and all whatsoever he does shall prosper." Not only the **fruits** of charity and the **flowers** of the works it ordains but also the very **leaves**, that is, the moral and natural virtues, derive special efficacy from the love within the heart producing them. (**Treat.** 11. 2, 199)

Flowers – tree (sacred) – fruit – commandment

On this **commandment**, on this **sacred tree**, all counsels, exhortations, inspirations, and all other commandments hang as its **flowers**, and as its **fruit**, eternal life. (**Treat.** 10. 1, 141)

Flowers - violet – rose – daisy – lily – night – sun – charity

All **flowers** lose their usual brilliance and beauty in the darkness of **night**. However, in the morning when the **sun** again makes these same flowers visible and pleasing to us, it does not make their beauty and grace equal. Although its light is spread over them all, it still makes them bright and glorious in different measures according as they are more or less

susceptible to the effects of its splendor. Even though the **light of the sun** falls alike on the **violet** and the **rose**, it never makes the first as fair as the second, or the **daisy** as lovely as the **lily**. However, if the sun were to shine very brightly on the violet but because of mist very faintly on the rose, then it would undoubtedly make the violet fairer to look at than the rose. So too, my Theotimus, if with equal **charity** one man suffers death by martyrdom and another man suffers hunger because of fasting, who does not see that the value of such fasting is not equal to that of martyrdom? No, Theotimus, no one would dare to assert that in itself martyrdom does not have greater perfection than fasting. Since charity is more excellent, and since superadded charity does not detract from but rather adds to its excellence, charity as a result will leave martyrdom the superiority it naturally has over fasting. (**Treat.** 11. 5, 207)

Flowers (fading) – buds – virtues

Hence it may well happen that certain **virtues** are present in a man who lacks certain others. They will be either virtues newborn and still very delicate, like **flowers in bud**, or perishing, dying virtues, like **fading flowers**. (**Treat.** 11. 7, 214)

Flowers (yellow) – herbs – wild chicory - sunflower – sun – devout souls - divine will

Almost all **herbs** with **yellow flowers**, and even **wild chicory**, which has blue flowers, always turn towards the **sun** and follow its course. But the **sunflower** turns not only its flowers but all its leaves to follow that great luminary. In like manner, all the elect turn their **heart's flower**, namely, obedience to the commandments, towards the **divine will**. However, souls entirely caught up in holy love do not merely look towards this divine goodness by their obedience to the commandments, but do more than that. (**Treat.** 8. 13, 92)

Fly – bee – flowers – honey of divine love - locust - meditation

In it (**meditation**) our mind does not act for mere amusement like the **fly**, or like a **locust** in order to eat and be filled, but like a **sacred bee**. It goes here and there among **flowers** that are holy mysteries in order to extract from them the **honey of divine love**. (**Treat.**, 6. 2, 272)

Flying - Apodes (birds)

There are certain birds, Theotimus, which Aristotle has called **apodes** for the reason that they have extremely short legs and feet lacking strength, with the result that they make no more use of them than if they had none at all. Whenever they light on the ground, they have to stay there. By themselves they can never take **flight** again, since lacking use of legs and feet they have no way to propel and launch themselves back into the air. Hence they remain there motionless and perish unless a wind favorable to their weakness sends its gusts over the surface of the ground, catches hold of them, and lifts them up just as it does with many things. Then, if they put their wings in time with this thrust and first start which the wind gives them, that same wind likewise continues to help them along and lifts them gradually into flight. (**Treat.** 2.9, 124)

Flying – wings – Pachomius' affections

Then he (**Pachomius**) lifts up his heart and hands to heaven, to which inspiration draws him, begins to spread the **wings of his affections**, and **flies** with distrust in himself but trust in God. (**Treat.** 2.13, 137)

Fog – sun - mysteries of faith

God proposes the **mysteries of faith** to our soul amid obscurity and darkness in such wise that we do not see those truths but only get a glimpse of them. It is like what sometimes

occurs when the earth is covered with **fog** and we cannot see the **sun**, but see only a little more of its light in the direction where it is. The result is, as it were, that we see it and yet do not see it. (**Treat.** 2.14, 138)

Food – honey – death of Savior

Out of **death**, which devours all things, has come the **food** of our consolation, and out of death, strong above all things, has issued the all-sweet **honey** of our love. (**Treat.** 12. 13, 281)

Fort – captain – Our Lord – temptation

Our Lord revealed to St. Catherine of Siena that during a cruel temptation she had he was deep within her heart to defend it like a **captain** within a **fort**, and that without his help she would have lost the battle." It is the same for all the mighty assaults our enemies hurl against us. (**Treat.** 3. 3, 171)

Fortress – dungeon – love - fidelity

It seems to have retired back to the farthest end of the spirit as into a **dungeon** or **fortress** where it maintains its courage, although all the rest of the soul is seized and oppressed by sorrow. In this state the more **love** is stripped of all help and abandoned by every assistance from the soul's powers and faculties, the more it is to be prized for so constantly preserving its **fidelity**. (**Treat.** 9. 3, 104)

Fount - children – breast – loves

Many desires and many **loves** within a heart are like many **children** at **one breast**: they cannot all be fed at once, so they press forward, now one, now another in rivalry, and at last cause the **fount** to be emptied and dried up. Whoever aims at God's love must sedulously reserve to it his leisure, his mind, and his affections. (**Treat.** 12. 3, 265)

Fountain – dew – rain – Jesus

He poured himself completely into us and, so to speak, dissolved his grandeur so as to reduce it to the form and figure of our littleness. Because of this he is called "a **fountain** of living water," **dew**, and **rain** from heaven. (**Treat.** 10. 17, 191)

Fountain – Eliezar – God – fountain of faith - contentment

Eliezer sought a wife for the son of Abraham, his master. How could he know if he would discover one as beautiful and gracious as he desired? When he found her at the **fountain**, he saw that she was surpassingly beautiful, perfect and gentle, especially when he had gained her consent, and therefore he adored and blessed God, and gave him thanks filled with incomparable joy.² The human heart tends to **God** by its own natural inclination without fully knowing what he is. When it finds him at the **fountain of faith**, and sees that he is so good, so beautiful, so gentle, and so gracious towards all men, so well disposed to give himself as the supreme good to all who desire him, O God, what **contentment**, what sacred movements are there in the soul to unite itself forever to this goodness so supremely lovable. (**Treat.** 2.15, 141)

Fountain – Holy Spirit

The **Holy Spirit** dwells in us if we are living members of Jesus Christ, who therefore said to his disciples:" "He who abides in me, and I in him, he bears much fruit." Theotimus, this is because one who abides in him partakes of his divine Spirit, who is in the midst of man's heart as a **living fountain** springs up and flashes its waters unto life everlasting." (**Treat.** 11. 6, 211)

Fountain – immersed – light of glory

Also he will bestow on us the **light of glory**, by which we shall contemplate him as the **fountain** of beatitude and eternal life. But it will be a fountain, Theotimus, that we shall not contemplate afar off, as we now do by faith, but see by the light of glory while plunged into it and **engulfed in it**. (**Treat.** 3.14, 197)

Fountain – water – garden - Holy Spirit

Abundant as a **fountain** may be, its **water** does not enter a **garden** in full flow but only according to the size, small or large, of the channel by which it is brought there. The **Holy Spirit** is like a **fountain of living water** that flows into every part of our hearts so as to spread its grace therein. (**Treat.** 2.11, 129)

Fountain (Grenoble) - fire – charity

Hence, just as there is a **fire** fed in a marvelous manner in a **fountain** near Grenoble, as we know for certain and as the great St. Augustine testifies, so also holy **charity** is so strong that it feeds its own flames and consolations amid death's most grievous agonies, and "the waters" of tribulation "cannot quench" its fire. (**Treat.**, 5. 4, 246)

Fountain (living) – cisterns – God's jealousy

Theotimus, I ask you to consider briefly how delicately this **divine lover** expresses the nobility and generosity of his **jealousy**: "They have forsaken me who am the source of living water," he says. It is as if he said, "I do not complain that they have forsaken me because of any injury that abandonment by them can bring me. What damage can a **living fountain** suffer if they do not come and draw water from it? Will it for that reason cease to spring forth and flow out over the land? I grieve over their misfortune in that having left me they have been deceived by holes that have no water. On the supposition of something impossible, namely, that they could find some other fountain of living water, I would easily endure their departure from me, since I look for nothing in their love but their happiness. (**Treat.** 10. 13, 175)

Fountain (supernatural) – grace

In addition to all this, in order to enrich Christians with a special favor, God causes to spring up at the very summit of their spirit's superior part a **supernatural fountain** which we call **grace**. (**Treat.** 11. 8, 217)

Fountain of life – love

One who truly desires **love** truly seeks it; he who truly seeks it truly finds it; he who truly finds it has found the **fountain of life** from which "he shall draw salvation from the Lord." (**Treat.** 12. 2, 263)

Fowler – partridge – vocation

If a **fowler** goes straight to a **partridge's** nest, the bird will show herself to him and pretend to be weak and lame. She will rise up as if to make a great flight and then fall down all of a sudden as though unable to go any further. All this is done so that the hunter will keep after her, think he can catch her easily, and thus be distracted from finding her little ones outside the nest. When he has chased her for a while and fancies he has caught her, she takes to the air and escapes. Thus too when our enemy sees a man who by God's inspiration undertakes a **profession** and way of life suitable to his advancement in heavenly love, he persuades him to take some other path, apparently of greater perfection. Having once lured the man from his first path, little by little he makes it impossible for him to follow the second. Next he proposes a third way to the man. All this is so that by busying himself with a continual search for different new ways to perfect himself, he is kept

from using any and consequently from arriving at the end for which he seeks them, namely, perfection. (**Treat.** 8. 11, 87)

Foxes – vineyard – apparent goods

Hence our knowledge is not so great that it does not leave an opening for the sudden assaults of other objects and **apparent goods**. In the obscurity mingled with the certainty and truth of faith, such things steal in unperceived, like the little **foxes**, and destroy our **vineyard**. (**Treat.**, 4. 1, 203)

Fragrance – Isaac /Jacob - soul - Savior

When **Isaac**, that holy man, embraced and kissed his beloved son **Jacob**, "he smelled the fragrance of his garments." Filled with great pleasure, he quickly said, "Behold, the fragrance of my son is like the **fragrance** of a plentiful field which the Lord has blessed." The garment and perfumes were Jacob's but Isaac had the complacency and enjoyment therein. Ah, that **soul** which by love holds its **Savior** in the arms of its affections, how delicately does it smell the perfume of the infinite perfections found in him! (**Treat.**, 5. 2, 239)

Friend - present

A **present** is always acceptable when a **friend** makes it. (**Treat.** 8. 5, 67)

Fruit – citron - pleasure

Yet strictly speaking, this **pleasure** in pleasing God is not divine love, but only its **fruit**, which can be separated from it like **citron** from the citron tree. (**Treat.** 9. 11, 124)

Fruit – crown – glory

Glory, which is the **crown** and **fruit** of God's mercy towards men. (**Treat.** 3. 5, 178)

Fruit - garden – flower – Mary

Hence like a chosen **garden** that was to bear the **fruit** of life, she (Mary) was made to **flower** with every kind of perfection. (**Treat.** 2.6, 117)

Fruit – Jesus - tree of life – Mary

I reflect that my **Mother** is a **tree of life** and that I am with her as its **fruit**, that I am her own heart within her breast, or her soul within her heart. (**Treat.** 9. 14, 133)

Fruit – leaves

May these things, Theotimus, which by the grace and help of charity have been written for your charity, so rest in your heart that this charity may find in you the **fruit** of holy works, not the **leaves** of praise. Amen. **Treat.** 12. 13, 282)

Fruit – shrub – transplant – growth in perfection

Just as a **shrub** that is often **transplanted** cannot take root and as a result cannot come to maturity and yield the desired **fruit**, so the soul that transplants its heart from plan to plan cannot profit or gain proper **growth in perfection** since perfection does not consist in beginnings but in accomplishments. (**Treat.** 8. 11, 86)

Fruit – springtime – buds – tree - love

Beyond doubt it is in like manner with those movements of **love** which precede the act of faith needed for our justification. Either they are not love properly speaking or they are a beginning and imperfect love. They are the first green **buds** that the soul, like a **mystical tree** warmed by the celestial sun, begins to put out in the **springtime**. They are forerunners of fruit rather than actual **fruit**. (**Treat.** 2.13, 136)

Fruit – springtime – flowers – devil – Spirit of God

The spirit of the **seducer** holds us down to mere starts and keeps us content with a **flowery springtime**. The **Spirit of God** makes us consider beginnings only so as to arrive at the end, and makes us rejoice in the **flowers** of the spring only in expectation of enjoying the **fruits** of summer and autumn. (**Treat.** 8. 11, 85)

Fruit- tree- natural reason

Natural reason is a good **tree** which God has planted in us, and the **fruits** that spring from it cannot help being good. In comparison with the fruits that issue from grace, they are truly of little value, but they are not therefore of no value. God has set a value upon them and he has given temporal rewards to them. (**Treat.** 11. 1, 197)

Fruit - tree – storm – charity – venial sins

We say of a **tree** that has been hard hit and stripped bare in a **storm** that there is nothing left of it, since even though the whole tree is still there it is left without **fruit**. In the same way when our **charity** is shaken by affection for **venial sins**, we say that it is lessened and weakened. This is not because the habit of love does not remain in its entirety within our souls, but because it is without the works that are its fruits. (**Treat.**, 4. 2, 205)

Fruit – tree (sacred) – flowers – commandment

On this **commandment**, on this **sacred tree**, all counsels, exhortations, inspirations, and all other commandments hang as its **flowers**, and as its **fruit**, eternal life. (**Treat.** 10. 1, 141)

Fruit – tree (uprooted) – charity - virtues

Sometimes we see **trees** that have been **torn out of the earth** produce some **fruit** but it is always imperfect and not for long; so also a heart separated from **charity** can indeed bring forth certain **virtuous** acts but not for long. (**Treat.** 11. 9, 220)

Fruit – tree grafted – charity - virtues

"At Tivoli," says Pliny, "I have seen a **tree grafted** in all the ways that grafting can be done and bearing every kind of **fruit**. On one branch there were cherries, on another nuts, on others grapes, figs, pomegranates, apples, and in general all species of fruits." This was marvelous, Theotimus, but it is still more marvelous to see in a Christian man divine dilection with all the virtues engrafted on it in such wise that just as one could say of the tree that it was a cherry tree, an apple tree, a nut tree, a pomegranate tree, so one can say of charity that it is patient, mild, valiant, and just, or rather that it is patience itself, mildness itself, and justice itself. (**Treat.** 11. 5, 206)

Fruit – tree of salvation - root – providence

Hence we can give an account of the order found in the effects of **providence** as concerned with our **salvation**. We descend from the first to the last, that is, from the **fruit**,

which is glory, to the **root** of this fair tree, which is the redemption wrought by our Savior. (**Treat.** 3. 5, 177)

Fruit – trees – mistletoe – moss – souls

We see that good **trees** never produce poisonous fruit but sometimes bear green, defective, or worm-eaten fruit, **mistletoe, and moss**. So too great saints never produce any mortal sin, but still they produce certain useless, badly matured, harsh, rough, and ill-flavored actions. In each case we must admit that these trees are fruitful; otherwise they would not be good trees. Still we must not deny that some of their fruits are fruitless. Who will deny that catkins and **mistletoe** upon trees are fruitless fruits? (**Treat.** 10. 5, 155)

Fruit - vine – elm – God’s union with human nature

God was united to our human nature by grace, like a **vine** to an **elm**, to enable it in some way to participate in his **fruit**. (**Treat.** 7. 2, 20)

Fruit – vine – universe - Jesus

For the most part we plant **vines** because of their **fruit**; hence the fruit is the first thing desired and aimed at, although leaves and buds precede it as actual products. Thus too the mighty **Savior** was first in Cod's intention and in that eternal plan which divine providence formed for the production of **creatures**. With a view to this desired fruit the **vine that is the universe** was planted and the succession of many generations was established. Like leaves or blossoms they proceed as forerunners and preparatives proper for the production of that **grape which the sacred spouse** so highly praises in the Canticle, the juice whereof "cheers God and men." (**Treat.** 2.5, 114)

Fruit of the vine – grapes – must – wine - brandy

In like manner, one who says that the **fruit of the vine** is **grapes, must, wine, brandy**, the drink that "cheers the heart of man," and the beverage that comforts the stomach, does not mean that they are fruits of different species but merely that although it is only one single fruit, it has many different properties according *as* it is differently prepared. (**Treat.** 11. 19, 251)

Fruit trees – plants – seeds – maturity - virtues

We know from experience that **plants** and **fruit trees** have not reached full growth and **maturity** until they have brought forth **seeds** and pods that serve to raise up other trees and plants of the same kind. Our **virtues** never come to full stature and maturity until they beget in us desires for progress, which, like spiritual seeds, serve for the production of new degrees of virtue. I think that that earth which is our heart has been commanded to bring forth plants of virtue bearing the fruits of holy works, "each one after its kind," and having as seeds desires and plans of ever multiplying and advancing in perfection. A virtue that does not produce the seed or kernel of such desires has not yet come to its full growth and maturity. (**Treat.** 8. 8, 75-76)

Fruits - sugar – peaches – nuts – apricots – yellow plums – charity

Yes, so far is **charity** from depriving other virtues of their natural pre-eminence and dignity that on the contrary, since it has this property of perfecting the perfections it encounters, in proportion as it finds greater perfection, it grants still greater perfection. It is like **sugar**, which seasons **fruits** with its sweetness in such wise that, as it sweetens them, it leaves them different in taste and sweetness according as their tastes are naturally unequal. It never makes **peaches** and **nuts** as sweet and pleasant as **apricots** and **yellow plums**. (**Treat.** 11. 5, 207-208)

Fruits – tree - leaves – flowers – just man - virtues

In a heart that is God's friend all virtuous acts are dedicated to God. If a heart has given itself, has it not also given all that belongs to it? Does not a man who gives away a **tree** without any restrictions also give away its **leaves, flowers, and fruit**? "The **just man** shall flourish like the palm tree; he shall grow like the cedar of Lebanon. They that are planted in the house of the Lord shall flourish in the courts of the house of our God." Since the just man is planted in the house of God, his leaves, his flowers, and his fruits are grown in it and are dedicated to his majesty's service. He is "like a tree planted near running waters, that yield its fruit in due season. Its leaves do not fall off, and all whatsoever he does shall prosper." Not only the **fruits** of charity and the **flowers** of the works it ordains but also the very **leaves**, that is, the moral and natural virtues, derive special efficacy from the love within the heart producing them. (**Treat.** 11. 2, 199)

Fruits – trees – good habits

But after we have planted and watered, we must realize that it is for God to give the increase to the **trees** that are our good inclinations and **habits**. For this reason we must wait to obtain the **fruits** of our desires and labors from his divine providence. (**Treat.** 9. 7, 113)

Fuel - fire – love

On the contrary, **love** is like **fire**. The more delicate its **fuel**, the clearer and more delicate are its flames, which cannot be more effectively put out than by beating them down and covering them over with earth. In the same way, the more exalted and spiritual the subject of love is, by so much the more are its actions more living, subsistent, and abiding. There is no easier way to ruin love than to degrade it to base and earthly unions. (**Treat.** 1.10, 80-81)

Funeral pyre – cross – thorns – lance – lamb - free will

When shall we bind it and lay it upon the **funeral pyre** that is your **cross**, your **thorns**, and your **lance**, so that like a little **lamb** it may be a victim pleasing to your good pleasure, to die and to be consumed in the fire and by the sword of your holy love? O **free will** of my heart, how good a thing it will be for you to be bound and laid upon the cross of your divine Savior! How desirable a thing will it be for you to die to yourself so as to burn forever as a holocaust to the Lord! (**Treat.** 12. 10, 277)

Galley slave – fear

Such **fear** is like that of the wretched **galley slave** who would like to tear out his keeper's heart but does not dare to stir from his oar for fear of being beaten. (**Treat.** 11. 18, 248-249)

Galley-slave – stone – perfumes - Canticle spouse

Yet to testify that she will not let herself be drawn like a **stone** or **galley slave** but that on her part she will co-operate and mingle her feeble movements with the mighty allurements of her lover, she says, "We will run to the odor of your **perfumes**." (**Treat.** 7. 2, 20)

Garb – Judith – Mary

Although this holy soul had supreme love for her own most holy, most pure, and most lovable body, yet she forsook it without any pain or resistance. She was like the chaste **Judith**, who had great love for the **garb** of penance and widowhood, yet gave it up and freely removed it so as to put on her nuptial gown when going forth to win victory over Holofernes. (**Treat.** 7. 14, 54)

Garden – apples – balms - soul - complacence

"Let my beloved come into his **garden**," said the sacred spouse, "and eat the fruit of his **apple** trees." The heavenly spouse comes into his garden when he comes into a devout **soul**. Since his "delight is to be with the children of men," where can we find better lodging than in the land of the spirit, which he made to his own image and likeness? In this garden he himself plants the loving **complacence** that we have in his goodness and on which we feed ourselves. So also, his goodness takes pleasure and feeds itself on our complacence. So also, our complacence is increased because God is pleased to see that we are pleased in him. Hence such reciprocal pleasures produce a love of incomparable complacence whereby our soul, made into its spouse's garden and receiving from his goodness the apple trees of his delight, renders him the fruit thereof since he is pleased at the complacence it takes in him. Thus do we draw God's heart into our own, and he diffuses throughout it his precious **balms**. (**Treat.**, 5. 2, 236-237)

Garden – feast - myrrh – honeycomb – honey – wine – milk - redemption

The divine lover, like the shepherd he is, prepared a rich **feast** in country style for his sacred spouse, and described it in such wise that mystically it represents all the mysteries of man's redemption. "I have come into my **garden**," he says, "I have gathered my **myrrh**, with all my **perfumes**. I have eaten my **honeycomb** with my **honey**; I have mingled my **wine** with my **milk**. Eat, O friends, and drink, and be inebriated, my dearly beloved!" Ah, Theotimus, when was it, I ask you, that our Lord came into his **garden** except when he came into his Mother's most pure, most humble, and most sweet womb, filled with all the flowering plants of holy virtue? How did our Lord gather his **myrrh with his perfumes**, except when he added suffering to suffering "to death, even to the death on a cross?" By such sufferings he joined merit to merit, and treasure to treasure in order to enrich his spiritual children. How did he eat his **honeycomb** along with his **honey**, except when he lived with a new life, reuniting his soul, more sweet than honey, to his body, pierced and wounded with more holes than a honeycomb? When he ascended into heaven and took possession of all things attached to and depending on his divine glory, what else did he do but mix the gladsome **wine** of his soul's essential glory with the delight-giving **milk** of his body's perfect felicity in a manner even more excellent than he had done up to that hour? (**Treat.**, 6. 6, 284-285)

Garden – flowers - Church

To such inquiries we should answer that the **Church** is a **garden** patterned with unlimited **flowers**. It is necessary that they should be of various sizes, various colors, various odors, and, to sum up, different perfections. All of them have their value, their charm, and their color, and in the assemblage of their differences all of them produce a beauty most pleasing and perfect. (**Treat.** 2.7, 120-121)

Garden – fruit - flower – Mary

Hence like a chosen **garden** that was to bear the **fruit** of life, she (Mary) was made to **flower** with every kind of perfection. (**Treat.** 2.6, 117)

Garden – palm – doves – lilacs – hyacinth – marble - beauty of Beloved

The companions of the sacred spouse asked her what manner of man her beloved was, and she answered them by describing in a wonderful way all the parts of his perfect beauty. His color is radiant and ruddy; his head is golden; his locks are like a branch of **palm fronds** as yet unopened; his eyes are like **doves**; his cheeks are like little patterns, beds, or squares in a **garden**; his lips are like **lilacs** bedewed with all odors; his hands are beringed with **hyacinth**; his legs are like **marble columns**. Thus she proceeds to meditate upon his supreme beauty in detail until at length she concludes by way of contemplation and puts all his beautiful qualities into one: "His throat is most sweet and he is all delight: such is my beloved, and he is my dear friend." (**Treat.**, 6. 5, 280)

Garden – sacred water – charity

To sum up, **charity** is **sacred water** by which the **garden** of the Church is made fertile. (Treat. 8. 6, 71)

Garden – seeds – sun – virtues

We sow many kinds of **seed** in our **gardens** and cover them over as if to bury them until a stronger **sun** makes them rise up and, so to speak, resuscitates them. Then they produce leaves and flowers together with new seeds, "each according to its kind." Hence one single heat from heaven causes all these diverse productions by the seed it finds hidden in the bosom of the earth. Truly, my Theotimus, God has sown in our hearts seeds of all the **virtues**, but they are so covered over by our imperfection and weakness that they do not appear at all or very little until the vital heat of sacred dilection comes to enliven and resuscitate them, producing by them the actions of all the virtues. (Treat. 11. 8, 217-218)

Garden – traveler – writing style

As he (Archbishop Pierre de Villars) said, **travelers** who know that there is a beautiful **garden** twenty or twenty-five paces off their path readily turn aside to see it. They would not do so if it were more distant from their route. In like manner, those who know that the end of the chapter is not far from its start willingly undertake to read it. (Treat., Preface, 42)

Garlic – honey – wormwood – roses – dolorous compassion

Theotimus, it was such love that brought the stigmata to the loving, seraphic St. Francis, and the Savior's burning wounds to the loving, angelic St. Catherine of Siena. In them loving complacency had sharpened the points of **dolorous compassion**, even as **honey** makes the bitter taste of **wormwood** more penetrating and easily sensed, while on the contrary the sweet smell of **roses** is intensified if **garlic** is planted near the rose bushes. (Treat., 5. 5, 247)

Garment - oil of benediction – beard

Thus the **oil of benediction** which was poured upon the Savior as upon the head of the Church militant and triumphant spreads over the society of the blessed who, like the sacred **beard** of this divine Master, are always attached to his glorious face, and it runs down upon the company of the faithful who, like **garments**, are joined and united by love to his divine majesty. (Treat. 11. 6, 211)

Garments - Eliezer – Rebecca

Eliezer carried earrings, bracelets, and new **garments** for the maiden whom God had prepared for his master's son. In fact he presented them to the virgin **Rebecca** as soon as he knew it was she. There must be **new garments** for the Savior's spouse. (Treat. 9. 16, 139)

Garments – money - contentment

There are others still who are not **content** to be content unless they feel, see, and taste their contentment. They are like men who are well clothed for cold weather but do not think so unless they know how many **garments** they have on, or like men who see their closets filled with **money** but do not consider themselves rich unless they know the exact number of coins. (Treat., 6. 10, 294)

Garments – stripping – Jesus' love

Let us represent to ourselves, Theotimus, **Jesus** standing submissively in Pilate's house, where for love of us he was **stripped** of all his **garments** one after the other by soldiers, the ministers of his death. Not satisfied with this, they took his very skin from him, tearing it off by blows of their staves and whips. Later, his soul was in like manner stripped of its body and his body of its life by the death he endured upon the cross. But after three days had passed, by his most holy resurrection his soul put on again his glorious body and his body its immortal skin. Then too he clothed himself in various **garments**, now those of a gardener or a pilgrim, or of some other kind, according as the salvation of men and the glory of God required. **Love did all this**, Theotimus. (**Treat.** 9. 16, 138)

Garments (throne) – Jehu – faith

Yes, Theotimus, just as the chief officers of the Israelite army took off their **garments**, laid them together, arranged them like a kingly throne on which they placed **Jehu**, and cried out, "Jehu is king!" in the same way at the coming of faith the mind divests itself of all discursive arguments and places them beneath faith, seats her upon them, acclaims her queen, and cries out with great joy, "Long live faith!" (**Treat.** 2.14, 139)

Gate – knock – key – Divine lover

Indeed this rich, full, and plenteous sufficiency of means which God freely bestows on sinners so that they can love him is seen almost everywhere in Scripture. See, this **divine lover** is at the **gate**. He does not merely **knock**, but he remains there knocking. He calls to the soul, "Come, arise, make haste, my love," and "puts his hand into the **lock**" to try if he can open it. (**Treat.** 2.8, 123)

Gate – sword (flaming) - paradise - love

At the **gate** of the earthly **paradise** there was placed one of the cherubim with a **flaming sword** to teach us that no one shall enter the heavenly paradise unless he has been pierced through by the sword of **love**. (**Treat.** 2.8, 121)

Gates – keys – Jesus' death

Although his cruel torments were most sufficient to bring death to any man yet **death** could never enter the life of him who holds "the **keys** of life and death" unless divine love, which keeps those keys, had opened the **gates** to death to let it ravage that divine body and despoil it of life. (**Treat.** 10. 17, 192)

General – standard – army of virtues – love – flag - the Lord

Theotimus, **love** is the standard in the **army of virtues** and all virtues must rally around it. It is the only **flag** under which **our Lord**, who is the true **general** of that army, makes them fight. Therefore, let us reduce all the virtues to obedience to charity (**Treat.** 11. 14, 239)

General –victory – divine love

When a great **general** who has been placed over an army wins a crucial battle, he undoubtedly has all the honor for the **victory**, and not without reason. He fought at the head of the army and performed many great feats of arms; moreover, he put his army in position and then ordered and commanded whatever was to be done. Hence he is considered to have accomplished the whole affair either personally by fighting with his own hands or by his direction in giving commands to the others. Even if friendly troops come along unexpectedly and join his army, we do not hesitate to attribute the honor for what they do to the general. Although they did not hear his commands, still they served under him and carried out his intentions. Nevertheless, after we have given him the entire glory as a whole, we

do not fail to distribute shares of it to each part of the army. We say that the vanguard did this, the main body that, and the rear guard that. We tell how the French, the Italians, the Germans, and the Spaniards conducted themselves. Yes, we even praise individual men who have distinguished themselves in combat. So too, my dear Theotimus, from among all the virtues the glory of our salvation and our victory over hell is attributed to **divine love**. Like a **prince and general over the whole army of virtues**, it performs all the exploits by which we gain the triumph. (**Treat.** 11. 4, 204-205)

Gentleman – woman – husband – prince – religious superior - love of benevolence

The **love of benevolence** would still impel us to render complete obedience and submission to God by election and inclination, yes, even by a gentle, loving violence in consideration of the supreme goodness, justice, and rectitude of his divine will. Theotimus, we see how a young **woman** by free choice proceeding from the **love of benevolence** subjects herself to her **husband** to whom she otherwise owed no duty. We see, too, how a **gentleman** places himself at the service of a foreign **prince**, or even puts his will in the hands of the **superior** of some religious order that he wishes to join. (**Treat.** 8. 2, 61)

Gideon's fleece – dew - soul

By complacence our **soul** becomes like **Gideon's fleece**: it is completely filled with a heavenly **dew**, and this dew belongs to the fleece because it has fallen on it, while the fleece in turn belongs to the dew because it is soaked in it and acquires value from it. (**Treat.**, 5. 3, 240)

Giezi – Naaman - gold and silver – spirit - senses

After Eliseus had cured **Naaman** the Syrian, he was satisfied with having done him a service and refused his **gold and silver** and the goods he offered to him. **Giezi**, his faithful servant, ran after Naaman, and against his master's wish demanded and took what he had refused. Love that is of the heart and intellect, love that certainly is or should be master over our soul, rejects every kind of bodily and sensual union and is content with simple good will. The powers of the **sensitive** part, which are or should be handmaids of the spirit, demand, seek out, and seize what reason has rejected. Without obtaining leave, they run out and strive to achieve their abject, servile unions. Like Giezi, they dishonor the pure intentions of their master, the **spirit**. (**Treat.** 1.10, 79)

Gift - child – education – our Savior

Our Savior attaches to it the supreme **gift** of eternal glory, as he has said, "He who shall persevere to the end shall be saved." This gift is simply the sum total and sequence of the various helps, consolations, and acts of assistance by which we continue in God's love up to the end, just as the **education**, raising, and training of a **child** are simply the many acts of care, help, and assistance, and other such things necessary for a child, that are exercised and continued towards him until the time he no longer needs them. (**Treat.** 3. 4, 174)

Gilded clothing - robed – Immaculate Conception

This Son of eternal love had **robed** his Mother "in **gilded clothing** surrounded with variety" so that she might be "the queen at his right hand," that is, the first among all the elect to enjoy "the delights of the right hand" of God. (**Treat.** 2.6, 117)

Girl – eagle - care

A young **girl** on the island of Sestos once raised an **eaglet** with all the care children are wont to employ in such concerns? When the **eagle** had grown large, it began little by little to fly and to hunt birds according to its natural instincts. Then as it got stronger, it began to seize wild beasts, never failing to bring home its prey faithfully to its dear mistress in acknowledgment of the nurture it had received from her. Now it happened that one day the young girl died while the poor eagle was out hunting, and according to the custom of the time and country her

body was publicly placed on a funeral pyre to be burned. Just as the flames began to seize the body, the eagle came back on its great sweeping wings. Seeing this sad, unlooked-for sight, it was pierced with grief, loosened its claws, cast aside its prey, and threw itself over its poor dear mistress. Covering her with its wings as though to defend her from the fire or to embrace her out of pity, it stayed there firm and unmoving and bravely died and was burned up with her. The heat of its affection could not give way before the fiery flames and heat, so that it became the victim and holocaust of its noble, prodigious love, just as its mistress was the victim of death and flames. (**Treat.** 7. 8, 36)

Girl – parents' approval – marriage - tears

Again, although a **girl** may be **married** with the **approval of her father and mother**, still when she receives their blessing she arouses their **tears**; hence the higher will acquiesces in the departure while the lower will shows resistance. (**Treat.** 1.11, 83)

Girls (young) – vain affections

Souls who like **young girls** are still caught by many **vain and dangerous affections** do not fail at times to feel a purer and higher love. But because they are but momentary, passing flashes of light, we cannot say that such souls are therefore above the rank of young girls serving as novices or apprentices. Also, it sometimes befalls souls in the rank of unique and perfect lovers to forget themselves and fail badly, even going so far as to commit great imperfections and annoying venial sins. . (**Treat.** 10. 5, 155)

Glass goblet – water – gold goblet – God's will

If I like only pure **water**, what does it matter to me whether it is served in a **goblet of gold** or in one of **glass**, since in either case I drink only the water? In fact, I will prefer it in the glass, since the glass has the same color as the water, which I can thus see much better. What does it matter whether **God's will** is offered to me in tribulation or in consolation? In each of them I neither desire nor seek anything except the divine will, which is better seen because no other beauty is present there but that of God's most holy, eternal good pleasure. (**Treat.** 9. 4, 105-106)

Glowworms – pagan virtues

This praise, he thought, was too great for such imperfect **virtues** as those of **pagans**, which in fact are like gleaming **glowworms** that shine only during the night and lose their light when day returns. (**Treat.** 11. 10, 226)

Gnats – wasps – flies – bees – sun – ashes - good works

I never have seen, read, or heard that **wasps, gnats, flies** and suchlike bothersome little insects when once dead could revive and rise up again. But everyone says that the dear **bees**, those virtuous insects, can live again, and I have often read the same thing. "They say"—these are Pliny's words—"that if we keep the dead bodies of drowned **honeybees** indoors throughout the winter and put them out in the **sun** in the following spring, covered over with the **ashes** of the fig tree, they will live again" and be as good as ever. That iniquitous deeds and evil works can return to life after they have been drowned and abolished by penance, surely, my Theotimus, neither Scripture nor any theologian has ever asserted, as far as I know. The contrary is authorized by Holy Writ and by the common consent of all doctors. But that **good works**, which like sweet bees produce the honey of merit, once drowned in sin can afterwards revive when, after being covered over with penitential **ashes**, we set them in the **sun** of grace and charity, all theologians clearly state and teach. (**Treat.** 11. 12, 233)

Goat's hair – Temple – accepted

It is a little matter, certainly, a thing almost unworthy of consideration according to man's judgment. Yet God rewards it, and in return for it he immediately gives an increase in charity. The **goat's hair** presented in ancient days to the **Tabernacle** was gladly **accepted** and had place among the sacred offerings, and little deeds that proceed from charity please God and have their place among meritorious acts. (**Treat.** 3. 2, 165-166)

Gold - Abraham – son

If the great **Abraham** had seen need to slay his **son**, entirely apart from the will of God, Theotimus, think of what pangs and convulsions of heart he would have suffered. When he sees God's good pleasure, it is pure **gold** to him and he embraces it tenderly. (**Treat.** 9. 2, 100)

Gold - alchemy (sacred) – elixir – metal – love

O holy, **sacred alchemy!** O divine **elixir** by which the **metal** of our passions, affections, and actions is wholly changed into most pure **gold** of heavenly **love!** (**Treat.** 11. 20, 257)

Gold - breasts (mother's) – infant – storerooms - topaz

The **mother's** bosom and **breasts** are **storerooms** of treasure for the little infant. He has no other riches than those which are more precious to him than **gold** or **topaz**, more beloved than all the rest of the world. (**Treat.**, 5. 2, 237)

Gold – charity

Everywhere amid all that colorful variety in the doctrine the Church puts forth we find the fine **gold** of holy **charity**. It displays itself in an excellent way. By its incomparable luster it gilds all the science of the saints and raises it above every other science. In holy Church all is by love, in love, for love, and of love. (**Treat.**, Preface, 37-38)

Gold – charity

In conclusion, **charity** is that fine **gold**, tried by fire, which our Lord counseled the Bishop of Laodicea to buy, which contains the price of all things, can do all things, and does all things. (**Treat.** 11. 8, 219)

Gold – coin – lawful stamp - good works

If the **coin** is not made of good **gold**, lacks weight, or is not struck with the **lawful stamp**, it is rejected as not acceptable. If a **work** is not good in species, if it is not adorned with charity, or if the intention is not right, it will not be accepted among good works. (**Treat.** 12. 7, 269)

Gold – crown – thorns – St. Catherine of Siena - love

After our Lord had offered **St. Catherine of Siena** choice of a **crown of gold** or a **crown of thorns**, she chose the second as more in keeping with **love**. (**Treat.**, 9. 2, 102)

Gold – earth – silver – present toil

We **dig** into the **earth** to find **gold and silver**, thus using present toil for a good which is as yet only hoped for. Hence, uncertain knowledge sets us to labor that is present and real; afterwards, according as we discover the vein of the mineral, we always search further and more ardently. (**Treat.**, 6. 4, 278)

Gold – reeds – good works

Insofar as they proceed from us, our works are but frail **reeds**, but by charity these reeds are turned into **gold**. (**Treat.** 11. 6, 210)

Gold – river - fishes – Pliny - afflictions

It is said that in Boeotia there is a **river** in which the **fishes** seem to be made of **gold**, but when taken out of their native waters they have the same natural color as other fish. **Afflictions** are like that. If we look at them apart from God's will, they are naturally bitter. If we consider them in that eternal good pleasure, we find them all **gold** and more lovely and precious than can be described. (**Treat.** 9. 2, 100)

Gold – sacred love

Temporal avarice, whereby we avidly desire earthly treasures, "is the root of all evil," but spiritual avarice, whereby we unceasingly sigh for the pure **gold** of **sacred love**, is the root of all good. (**Treat.** 12. 2, 263)

Gold – topaz – honey – God's will

Better than glittering **topaz** and pure **gold**
I cherish, Lord, your laws laid down of old!
So sweet to me is what your tongue declared,
Bitter all **honey** grows with it compared. (**Treat.** 8. 5, 67)

Gold and silver – Giezi – Naaman - spirit - senses

After Eliseus had cured **Naaman** the Syrian, he was satisfied with having done him a service and refused his **gold and silver** and the goods he offered to him. **Giezi**, his faithful servant, ran after Naaman, and against his master's wish demanded and took what he had refused. Love that is of the heart and intellect, love that certainly is or should be master over our soul, rejects every kind of bodily and sensual union and is content with simple good will. The powers of the **sensitive** part, which are or should be handmaids of the spirit, demand, seek out, and seize what reason has rejected. Without obtaining leave, they run out and strive to achieve their abject, servile unions. Like Giezi, they dishonor the pure intentions of their master, the **spirit**. (**Treat.** 1.10, 79)

Gold goblet – water – glass goblet – God's will

If I like only pure **water**, what does it matter to me whether it is served in a **goblet of gold** or in one of **glass**, since in either case I drink only the water? In fact, I will prefer it in the glass, since the glass has the same color as the water, which I can thus see much better. What does it matter whether **God's will** is offered to me in tribulation or in consolation? In each of them I neither desire nor seek anything except the divine will, which is better seen because no other beauty is present there but that of God's most holy, eternal good pleasure. (**Treat.** 9. 4, 105-106)

Gold mine – digging – intellect in God

Then, like men who have found a **gold mine** and continually **dig** deeper so as to find always more and more of the metal they desire so much, the **intellect** continues to bury itself deeper and deeper in consideration and admiration of its **divine object**. (**Treat.** 7. 4, 26)

Gold pieces - love

It is true that many men are gross, earthy, and base of mind. They put a value on **love** like that of **gold pieces**, of which the biggest and heaviest are the best and most negotiable. (Treat. 1.10, 80)

Golden words -

In this he was supremely imitated by that admirable "vessel of election,"¹ and dilection, as the great St. Gregory Nazianzen describes him in **golden words**. (Treat. 10. 16, 188)

Goldfinches – flame – song - nightingale – movements of love

Thus minor virtues in our Lady, St. John, and other great saints were of more value before God than the loftiest virtues of many lesser saints, just as many of the slight **movements of love** in the seraphim **flame** more brightly than do the highest movements in angels of the lowest order, or as the **song** of **nightingales** just learning to sing is incomparably more melodious than that of the best-trained **goldfinches**. (Treat. 11. 5, 208)

Goldfinches – woods - warbling – nightingale – finches – linnets – Savior's praises

If a man had spent a good while in the morning in the nearby **woods** listening to the pleasant **warbling** of a great number of **finches, linnets, goldfinches**, and other such little birds and then happened to hear a **master nightingale** that in perfect melody filled both air and ear with its wonderful voice, he would beyond doubt prefer that single woodland singer to the whole flock of others. So too when we have heard all the praises that so many creatures, each one rivaling the others, send up with one mind to their creator, and then we finally hear the **praises** rendered by the **Savior**, we find in them a certain infinity of merit, value, and sweetness which surpasses every hope and expectation of the heart. (Treat., 5. 11, 262)

Grafted – sprigs - grace

The cross is the root of every **grace** received by us who are spiritual **grafts** engrafted on his body. Having been so engrafted, if we abide in him, then by means of the life of grace he will communicate to us we shall certainly bear the fruit of glory prepared for us. But if we are mere broken **sprigs** and grafts upon that tree, that is, if by our resistance we break the progress and succession of the effects of his mercy, it will be no wonder if in the end we are wholly cut off and thrown into everlasting fire as useless branches. (Treat. 3. 5, 178)

Grafted tree – fruit – charity - virtues

"At Tivoli," says Pliny, "I have seen a **tree grafted** in all the ways that grafting can be done and bearing every kind of **fruit**. On one branch there were cherries, on another nuts, on others grapes, figs, pomegranates, apples, and in general all species of fruits." This was marvelous, Theotimus, but it is still more marvelous to see in a Christian man divine dilection with all the virtues engrafted on it in such wise that just as one could say of the tree that it was a cherry tree, an apple tree, a nut tree, a pomegranate tree, so one can say of charity that it is patient, mild, valiant, and just, or rather that it is patience itself, mildness itself, and justice itself. (Treat. 11. 5, 206)

Grafting – oak – pear

We cannot **graft** an **oak tree** on a **pear tree**, as these two trees are very contrary to one another in character; nor can we graft anger, rage, or despair on charity, or at least it would be very difficult to do so. (Treat. 11. 21, 257)

Grafting - olive tree – grape vine – charity - virtues

It is true, Theotimus, as we have said elsewhere, that an **olive tree** planted near a **grape vine** imparts its flavor to it. In like manner, when **charity** is placed near the other **virtues** it imparts its perfection to them. But it is also true that if we **graft** grape vines upon an olive tree, it not only more perfectly imparts its taste to the olive tree but it also makes its share in its sap. So too you must not be content only to possess charity and along with it the practice of the virtues; you must provide to practice them by and for charity, so that they may be rightly attributed to it. . (Treat. 12. 8, 270-271)

Grafting – rose tree – musk – love of God

If you are **grafting a rose tree** and put a grain of **musk** within the cleft of the stock, all the roses that grow from it will smell of musk. Therefore cleave asunder your heart with holy penitence and put the **love of God** within the cleft. Then engraft on it whatever virtue you wish, and the works that spring from it will be perfumed with sanctity without need of any further care. (Treat. 11. 2, 199-200)

Grafting on tree – charity – root of holiness

The poor tree at Tivoli did not last long, as Pliny himself testifies, for such varied products quickly dried up the sap in its roots and made it wither and die. On the contrary, **love** is strengthened and invigorated anew so as to produce many fruits by exercise of all the virtues. In fact, as our holy Fathers have pointed out, it desires insatiably to bring forth fruit, and just as Rachel urged on her husband, so also it never ceases to urge on the heart it dwells in and says, "Give me children, otherwise I shall die." **The fruit on grafted trees always takes after the graft.** If the graft is apple, the tree bears apples, if it is cherry, it bears cherries, but in such wise that these fruits always taste of the root stock. In the same manner, Theotimus, our acts take their name and species from the particular virtues from which they spring, but they derive their taste of sanctity from holy charity. Hence **charity is the root** and source of all **man's holiness.** (Treat. 11. 5, 206)

Grape – stock

A **spray of grape** united and joined to the **stock** does not bring forth fruit by its own proper power but by virtue of the **stock.** (Treat. 11. 6, 209)

Grape vine – olive tree – grafting - charity - virtues

It is true, Theotimus, as we have said elsewhere, that an **olive tree** planted near a **grape vine** imparts its flavor to it. In like manner, when **charity** is placed near the other **virtues** it imparts its perfection to them. But it is also true that if we **graft** grape vines upon an olive tree, it not only more perfectly imparts its taste to the olive tree but it also makes its share in its sap. So too you must not be content only to possess charity and along with it the practice of the virtues; you must provide to practice them by and for charity, so that they may be rightly attributed to it. . (Treat. 12. 8, 270-271)

Grapes – birds – painting – charity – human love

As a result an ignorant person might be deceived by it, just as **birds** were deceived by the **grapes** in Zeuxis' **painting**, which they took to be real grapes, so exactly had art imitated nature. Yet there is a great difference between **charity** and the **human love** it produces in us. (Treat., 4. 9, 227)

Grapes – fruit of the vine – must – wine - brandy

In like manner, one who says that the **fruit of the vine** is **grapes, must, wine, brandy**, the drink that "cheers the heart of man," and the beverage that comforts the stomach, does not mean that they are fruits of different species but merely that although it is only one single fruit, it has many different properties according *as* it is differently prepared. (Treat. 11. 19, 251)

Grapes – leaves and branches

When nature itself, a most wise workman, plans to produce **grapes**, it produces at the same time, as if by a prudent inadvertence, so much **leaf and branch** that there are few vines that do not need to be pruned of leaves and buds. (**Treat.**, Preface, 40)

Grapes – olives – virtues

Of their own character these virtues have so large a relation to God and are so susceptible to impressions of heavenly love that to make them share in its sanctity they need only to be with it, that is, in a heart that loves God. Similarly, to give the taste of **olives to grapes**, it is only necessary to plant the grape vine among the olive trees. By mere proximity, without touching one another at all, these plants interchange their savors and properties, so great an inclination and so close an affinity do they have one with the other. (**Treat.** 11. 3, 201)

Grass – hounds - scent – springtime – flowers – love

Why, in your opinion, Theotimus, do **hounds** more often lose an animal's track and **scent** in **springtime** than at other times? According to both huntsmen and philosophers, it is because **grass** and **flowers** are then in full vigor, so that the various odors they send forth so clog the dogs' sense of smell that they can neither pick up nor follow the scent of their quarry among the many different odors the earth breathes forth. So too those souls which continually multiply desires, plans, and projects never desire holy love of heaven as they ought, nor can they properly sense the amorous track and scent of the divine beloved, who is "like a roe, or a young hart." (**Treat.** 12. 3, 264)

Green – coral – sea - land - red – earth - heaven

We are like **coral**, which in the **sea**, the place of its origin, is a pale **green**, weak, drooping, and easily bent tree. When it is drawn up from the bottom of the sea, as from its mother's womb, it almost turns to stone. It becomes firm and inflexible and changes color from pale green to bright **red**. So too, since we are still in the **sea of this world**, the place of our birth, we are subject to extreme changes and liable to be bent on every side—on the right, which is heavenly love, by inspiration, on the left, which is earthly love, by temptation. But once we are drawn out of this mortal state, and have changed the **pale green** of our trembling hopes into the **bright red** of sure possession, then we shall never again be subject to change but shall forever be established in eternal love. (**Treat.**, 4. 1, 203)

Groom's gaze – spouse in general – contemplation

Sometimes too we fix our attention on more than one of God's infinite perfections, but still with a simple gaze and without making distinctions. We are like a **man** who with one quick glance runs his eyes from head to feet of his richly dressed **spouse**. He looks at her intently and sees **everything in general** but no single thing in particular. He cannot say exactly what necklace or gown she is wearing, what expression she has, or what her eyes are saying. He sees only that everything about her is fair and pleasing. So also by **contemplation** we often cast a single glance of simple thought over several of God's great attributes and perfections taken together. We cannot describe anything in particular but only say that the whole is perfectly good and fair. (**Treat.**, 6. 6, 283)

Ground (good) – seed – heart

Like **good ground** that has received **seed** and then in due season returns it a hundredfold, a **heart** that has found complacency in God cannot keep from wishing to render God another complacency in return. (**Treat.** 8. 1, 57)

Grubs - bees – worms – flies – virtues

At birth, **bees** are little **grubs** and **worms**, without feet, without wings, and without form, but with the passage of time they change and become little **flies**. Finally, when they are

strong and have reached full growth, we say that they have become formed, finished, and perfect bees because they have all they need to fly and make honey. Virtues have their beginnings, growth, and perfection. I do not deny that without charity they can be born and even make progress. But for them to reach their perfection so as to bear the title of formed, fashioned, and finished virtues depends on charity. (**Treat.** 11. 9, 221)

Guests at a meal - motivation

A man who invites only one of his friends to visit him in no way offends the others. However, if he invites all of them, and then gives the chief places to those of lower rank while putting more honorable **guests** at the very bottom places, does he not offend both groups? He offends one group because he degrades them against reason and the other because he makes fools of them! So too when we perform an action with a single reasonable **motive**, no matter how slight it may be, there is no offense against reason. However, a man who wants to have many motives must rank them according to their quality; otherwise he commits a sin, for disorder is a sin, just as sin is disorder. . (**Treat.** 11. 13, 236)

Hagar – child – charity – preferring God

When **Hagar**, who was only an Egyptian, saw her **child** in danger of death, she did not have the courage to stay with him but would have left him with the words, "Let me not see the child die." Is it strange, then, that **charity**, daughter of heavenly mercy and delight, cannot bear to see her child die, which is the resolution never to **offend God**? (**Treat.**, 4. 4, 211)

Hagar – commiseration – Jesus/Lazarus/Jerusalem – Jacob/Joseph

Aside from all this, **commiseration** is marvelously reinforced when what is in misery **is** actually present before us. For this reason the unfortunate **Hagar** left her own son as he lay dying so as to lighten in some way the compassionate sorrow that she felt. "I shall not see the boy die," she said. On the contrary, **our Lord** weeps as he sees the tomb of his beloved **Lazarus** and as he looks over **Jerusalem**, which is so dear to him. **Jacob**, that good man, is beside himself with grief when he sees the bloody garment of his unfortunate little son **Joseph**. (**Treat.**, 5. 4, 244)

Hagar – Ishmael – Sarah's knees – wings - charity

Although his mother **Hagar** had conceived him by authority of Sarah her mistress, still when she found herself pregnant she felt contempt for Sarah. She did not place her child on **Sarah's knees**, as Bala had placed her children on Rachel's knees. Theotimus, it is only the children, that is, the acts of most holy charity, and the children or acts that the other virtues conceive and bring forth on the knees and under command and direction of **charity**, or at least under its **wings** and its protecting presence, that are "heirs of God and joint heirs with Jesus Christ." (**Treat.** 11. 11, 227-228)

Hagar – Sarah – Abraham – love

Sarah gave her servant **Hagar** to **Abraham**, her husband, in order that he might have children by her in keeping with the lawful usage of those times. However, when Hagar had conceived, she held her mistress in great contempt. Until that time it could hardly be perceived which was Abraham's greater love, that which he had for Sarah or that which he had for Hagar. Hagar shared his bed, just as Sarah did, and moreover she had the advantage of fertility. But when the two pleasing loves were compared, Abraham, a good man, made it very clear which was the stronger. Sarah had no sooner complained that Hagar despised her than he replied, "Hagar, your handmaid, is under your authority, do with her as you please," so that Sarah so afflicted poor Hagar that she was forced to leave. Divine dilection readily allows us to have other loves, and often we cannot discern which is the chief love within our heart. (**Treat.** 10. 7, 159)

Hagar/Ishmael – mothers/children – compassion – David/Absalom - Paul

Compassion derives its great power from the love producing it. Thus the suffering of **mothers** because of the afflictions of their only **children** is great, as Scripture often testifies. How great was **Hagar's** sorrow over the pains of her son **Ishmael** as she saw him almost die of thirst in the desert! What commiseration was there in **David's** soul over the misery of his son **Absalom**! Ah, do you not see the **maternal** heart of the great **Apostle**, sick with the sick, burning with zeal for those who were scandalized, filled with continual sorrow for the ruin of the Jews, and dying daily for his beloved spiritual children? (**Treat.**, 5. 4, 243)

Hammer – stone – iron – wood - ax – fire - heart

God says, "I will take away your **heart of stone**," that is, I will take away your obstinacy. To change the shape of **stone, iron, or wood**, we need an **ax, hammer, and fire**. We call that a heart of iron, of wood, or of stone which does not easily receive divine impressions but stays in its own proper will among the inclinations that go with our depraved nature. (**Treat.**, 6. 12, 300)

Hammers (golden) - lily – petals – charity

Charity, therefore, includes the seven gifts. It resembles a splendid **lily** that has six **petals** whiter than snow, and in its center the beautiful little **golden hammers** of wisdom which drive into our hearts the loving taste and savor of the goodness of the Father, our Creator, of the mercy of the Son, our Redeemer, and of the sweetness of the Holy Spirit, our sanctifier. (**Treat.** 11. 15, 241)

Hand (left – justice) - hand (right – mercy) – love

Therefore, we must acquiesce in God's will and kiss the **right hand of his mercy** and the **left hand of his justice** with equal dilection and reverence. (**Treat.** 9. 8, 119)

Hand (right – mercy) – hand (left – justice) - love

Therefore, we must acquiesce in God's will and kiss the **right hand of his mercy** and the **left hand of his justice** with equal dilection and reverence. (**Treat.** 9. 8, 119)

Hand of God – our heart

So loving is **God's hand** as it handles **our hearts**! (**Treat.** 2.12, 133)

Handmaids – senses

The powers of the **sensitive** part, which are or should be **handmaids** of the spirit, demand, seek out, and seize what reason has rejected. Without obtaining leave, they run out and strive to achieve their abject, servile unions. Like Giezi, they dishonor the pure intentions of their master, the **spirit**. (**Treat.** 1.10, 79)

Harbor of charity – grace of repentance

If we do not abandon it, it does not abandon us until it has brought us into the **harbor** of most holy **charity**. (**Treat.** 2.21, 160)

Hare – hounds – smell - stag – springtime - consolation

In **springtime hounds** make mistakes at every turn and have almost no power to **smell**, as herbs and flowers then send forth so strong an odor that it overcomes that of the **stag** or **hare**. In the **springtime of consolation** love has almost no recognition of God's good

pleasure, since the sensible pleasure arising from consolation casts such allurements into the heart that it disturbs the attention it should give to God's will. (**Treat.** 9. 2, 102)

Harmonies - music

In **music harmonies** are produced in a discord in which contrasting voices correspond so that all of them together make a well- proportioned whole. (**Treat.** 1.8, 72)

Harmony – graces - heaven

This variety of **grace** or this grace in variety produces a most sacred beauty and a most sweet **harmony** which give joy to the entire holy city of the **heavenly Jerusalem**. (**Treat.** 2.7, 120)

Harp – singer – heart

The human **heart** is the true **singer** of the canticle of sacred love; it is itself both **harp** and psaltery. (**Treat.** 9. 9, 120)

Harp - voices – thunder – trumpet – waves

On every side we hear perpetual alleluias! There are **voices** that for loudness are compared to **thunder**, to **trumpets**, to the roar of the **waves** on a troubled sea, and voices, too, so incomparably sweet and soft that they are compared to the melody of the **harp**, delicately and delightfully struck by most skilful players' hands, and all these voices unite to utter the joyous Easter canticle, "Alleluia, praise God, amen, praise God!" (**Treat.**, 5. 10, 258-259)

Hart – hounds – huntsman – Jesus' death – Father

When he had come to the climax of those pains upon the cross which his Father had ordained for him, unable to resist further the extremity of his torments, he did as does the **hart**. When the hart has lost all breath and is beset by the **hounds**, gasping out its last sighs and with eyes filled with tears, it throws itself before the **huntsman**. So when our divine **Savior** is near **death** and sending forth his last breath, with a loud cry and many tears he says, "Alas, O my Father, into your hands I commend my spirit." This was last of all his words, Theotimus, and by it the beloved Son gave supreme testimony to his love for his Father. Therefore, when all things fail us, when our distress is at its height, this word, this sentiment, this renouncement of our soul into the hands of our Savior cannot fail us. (**Treat.** 9. 12, 128)

Hart – hounds – water – heaven

Theotimus, picture to yourself, as did the Psalmist, a **hart** badly pressed by a pack of **hounds** and no longer having wind or strength of legs. See how greedily he plunges into the **water** that he had sought for, with what ardor he pushes and drives himself down into it. It seems as if he would willingly be dissolved and turned into water so as to enjoy more fully its cool depths. Oh! what a union will there be of our heart with God in **heaven** above, where after these infinite desires for the true good which are never satisfied in this world, we shall find the living, the mighty source of that good! (**Treat.** 3.10, 189)

Harvest – cultivation (of soul) – crops – Lord

It is for us to **cultivate our souls** well, and therefore we must faithfully attend to them. But as for plentiful **crops** and **harvests**, let us leave care of that to our **Lord**. (**Treat.** 9. 7, 113)

Hawk - falcon - slave – obedience

If we summon a **slave**, he comes to us, and if we tell him to stop, he stops, but we must not look for like **obedience** in a **hawk or falcon**. If we wish it to come back to us, we must show it the lure; if we wish to quiet it, we must put the hood on it. (**Treat.** 1. 2, 55-56)

Hawks - pigeons – plumage - vanity – falcons

We see how **pigeons** are affected **by vanity** and sometimes display themselves in the air and sail about hither and thither, admiring their varicolored **plumage**. Then **hawks** and **falcons** see them, swoop down, and seize them, something they could never do if the pigeons had kept to their proper way of flight since they have stronger wings than the birds of prey. Ah, Theotimus, if we were not distracted by the vanity of fleeting pleasures, especially by complacency in our own self-love, and if we once possessed charity and were careful to fly straight to where it would carry us, then suggestion and temptation would never catch us. (**Treat.**, 4. 3, 207)

Hearing – seeing – understanding – more and better – affections and soul

Everyone admits that in the degree he turns his attention to many different objects it is less for each one of them. Hence there is a difference between **seeing, hearing, or understanding more** and seeing, hearing, and understanding **better**. The man who sees better sees less, and the man who sees more does not see so well. Rarely do men who know many things likewise know thoroughly what they know. When the power and strength of the intellect are directed to a knowledge of many subjects, they are less strong and vigorous than when restricted to consideration of a single object. Therefore, when the **soul** employs its **affective powers** in various amorous acts, its action thus divided up is necessarily less vigorous and perfect. (**Treat.** 1.10, 77)

Heart – divine love - Philip Neri

At the age of eighty the Blessed **Philip Neri** had such inflammation of the **heart** because of **divine love** that its beat made his ribs give way, greatly enlarged them, and broke the fourth and fifth ribs so that his heart might get more air and be refreshed. (**Treat.**, 6. 15, 313)

Heart – love for Savior – Stanislaus Kostka

As a youth of fourteen years, the Blessed **Stanislaus Kostka** was so assailed by **love for his Savior** that he often fainted and fell down, and he was forced to apply cold compresses to his breast to lessen the **burning pain** he felt. (**Treat.**, 6. 15, 313-314)

Heavens - pearls – dew – virtues

Pearls take not only their birth but also nourishment from the **dew**, to effect which the mother pearls open their shells towards the sky as if begging for drops of water that the freshness of the air causes to drop down at daybreak. In the same way, since we have received faith, hope, and charity from heavenly goodness, we must always turn our hearts towards heaven and keep them turned towards it so as to beseech continuance and increase in those same **virtues**. (**Treat.** 3. 2, 166)

Hedgehog – tortoise - recollection

The Blessed Mother Teresa of Jesus says: "The man who has written that the prayer of **recollection** is made in the way a **hedgehog** or **tortoise** draws back into itself meant well. However, those animals draw back into themselves when they please, whereas recollection does not lie in our will but comes to us only when God is pleased to give us this grace." (**Treat.**, 6. 7, 286)

Hen – mother – lion's heart

The **hen** is merely a hen, that is, an animal without any courage or spirit whatsoever, as long as she is not yet a mother. But when she becomes a **mother**, she takes on a **lion's heart**, always holds her head up, always keeps her eyes on watch, always darts glances on every side for no matter how small a sign of danger to her little ones. There is no enemy at whose eyes she will not fly in defense of her dear brood, for which she has constant care that causes her to go about constantly clucking and complaining. If any of her chicks should die, what grief, what anger! Such is the jealousy of fathers and mothers for their children, of pastors for their flocks, of brothers for brothers. (**Treat.** 10. 14, 180-181)

Herb – aproxis – fire – heart – divine goodness

The **herb** called **aproxis**, as we have said in another book, has such affinity to **fire** that as soon as it is within sight of it, even at a distance, it attracts the flame and begins to burn. It conceives its fire not so much from heat as from the faint glimmer the fire presents to it. After being united to the fire by means of this attraction, then if it could speak it might say, "My beloved fire is my own, since I have attracted it to myself and enjoy its flames. Yet I in turn belong to it, for although I have drawn it to me, it reduces me to itself as something stronger and nobler. It is my fire and I am its herb; I attract it and it sets me on fire." So too when our **heart** is placed in the presence of **divine goodness** and has attracted its perfections by the complacency it takes therein, it may truly say, "God's goodness is all mine, since I enjoy his surpassing goods, and I am all his, since his grace⁴ possesses me." (**Treat.**, 5. 3, 240)

Herb – scythice – satisfying – God - will

Theotimus, picture to yourself those who keep in their mouths the **herb scythice**. It is said that it is so **satisfying** that they are never hungry or thirsty, and yet it nourishes them so delicately that they never lose their appetite? When our **will** encounters **God**, it finds rest and takes supreme complacency in him, but still this does not cause the movement of its desire to cease. (**Treat.**, 5. 3, 241)

Herbs (basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk) – water – aroma – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (**Treat.** 1.10, 80)

Herbs – flowers (yellow) – wild chicory - sunflower – sun – devout souls - divine will

Almost all **herbs** with **yellow flowers**, and even **wild chicory**, which has blue flowers, always turn towards the **sun** and follow its course. But the **sunflower** turns not only its flowers but all its leaves to follow that great luminary. In like manner, all the elect turn their **heart's flower**, namely, obedience to the commandments, towards the **divine will**. However, souls entirely caught up in holy love do not merely look towards this divine goodness by their obedience to the commandments, but do more than that. (**Treat.** 8. 13, 92)

Herbs – precious stones – virtues

Does not the word **virtue** signify a force and vigor that belongs to the soul as a property, just as we say that **herbs** and **precious stones** have such and such a virtue or property? (**Treat.** 11. 7, 214)

Hezekiah – David – Josiah – love of God

See then, I pray you, Theotimus, see how **David, Ezechias, and Josias love God** with all their heart, and yet all three did not love him equally because not one of the three had his like in this love, as the holy text says. All three loved him, each of them "with all his heart," yet none of them, nor all three together, loved him totally, but each one in his particular way. Hence just as all three were alike in that each one gave his whole heart, so all three were unlike in their manner of giving it. (**Treat.** 10. 3, 147)

Hive – Mary – bee – Jesus within

Picture to yourself, Theotimus, the most holy Virgin **our Lady** when she had conceived the Son of God, her sole love. The soul of that beloved Mother was completely centered upon that beloved Child. Because the divine loved one was there within her sacred womb, all the faculties of her soul drew back within her like holy **bees** into the **hive** where their honey is. In proportion as God's grandeur was as it were restricted and constrained within her virginal womb, so did her soul further increase and magnify the praises of that infinite mercy. Her spirit leaped with joy, like St. John within his mother's womb, in the presence of her God whom she felt within her. She sent neither thoughts nor affections outside herself, since all her treasure, her love, and her delight was **within her sacred womb**. (**Treat.**, 6. 7, 287-288)

Hive – swarm - bees (honey) – sound – scent – Savior – wine - consolations

A new **swarm** or flight of **honey bees** that is about to take flight and change its place is called back by a **sound** made softly on metal basins, the **smell of wine mixed with honey**, or even the **scent of certain aromatic herbs**. The swarm is stopped by the attraction of such agreeable things, and enters the hive prepared for it. So too our Savior utters some secret word of love, pours forth the **wine** of his dilection, which is more delicious than honey, or diffuses into our hearts "the fragrance of his garments," that is, certain perceptions of his heavenly **consolations**. (**Treat.**, 6. 7, 286-287)

Honey – bee – flowers – wax – springtime - meditation

The **bee** flies from **flower to flower** in the **springtime**, not at random but with plan, not merely to be refreshed at seeing the gay variety of the meadows but to look for **honey**. When it has found it, it sucks it up and loads itself with it, then carries it back to the hive, treats it skillfully, and from it separates the **wax** out of which it makes the comb to store up honey for the coming winter. Such is the fervent soul in **meditation**. It goes from mystery to mystery, not at random and not merely to solace itself by viewing the wonderful beauty of those divine objects, but deliberately and with fixed purpose so as to discover motives for love or some heavenly affection. When the soul has found them, it draws them to itself, relishes them, and loads itself with them. When it has brought them back and placed them within its heart, it sets to one side what it sees to be most useful for its progress, finally making resolutions suitable for times of temptation. (**Treat.**, 6. 2, 274)

Honey – bee – love - complacence

Just as the **bee** is born amid **honey**, feeds on honey, and flies only for honey, so **love** is born out of complacence, is maintained by complacence, and strives for complacence. (**Treat.** 1.7, 69)

Honey – bee (sacred) – flowers – soul

Like a **sacred bee**, it (soul) flies hither and thither among the **flowers** that are God's works and excellences. From them it gathers a beautiful variety of complacencies out of which it extracts and refines the heavenly **honey** of fitting benediction, praises, and confessions, and by them, so far as it can, it magnifies and glorifies the name of its beloved. (Treat., 5. 8, 254)

Honey – bee – sting – child - love - desire

If a **bee stings** a **child**, you do well to say to him, "Ah, my child, the bee that has stung you is the same bee that makes the **honey** you like so much." Then he might say, "It's true that its honey is very pleasant to taste, but its sting is very painful. As long as its sting remains in my cheek, I can't feel right. Don't you see that my face is all swollen up with it?" Theotimus, **love** is complacency indeed, and consequently it is very delightful, provided it does not leave the **sting of desire** in us. When it leaves that behind, it leaves great pain along with it. (Treat., 6. 13, 304)

Honey – bees – lilies – flags – roses – rosemary – thyme – exercises of devotion

Bees plunder **lilies**, **flags**, and **roses** but they obtain no less booty from the tiny little flowers of **rosemary** and **thyme**; in fact they not only gather more but even better honey from them, since in those little vessels the **honey** is more closely packed and hence better kept. Certain it is that in little, lowly **exercises of devotion** charity is not only practiced more frequently but for the most part more humbly as well, and as a consequence more usefully and holily. (Treat. 12. 6, 268)

Honey – bees – nymphs – meditation - contemplation

Little fledgling **bees** are called **nymphs** or "schadons" until they begin to produce honey, and then they are called "avettes" or bees. In the same way, prayer is called **meditation** until it produces the **honey of devotion**, after which it is converted into **contemplation**. The bees move about the fields, foraging here and there and gathering **honey**; when they have stored it up, they work in it because of the pleasure they take in its sweetness. So also we meditate in order to gather the love of God, but after we have gathered it in, we contemplate God and are attentive to his goodness because of the delight love enables us to find in it. (Treat., 6. 3, 275)

Honey – bees – wax – good works

Theotimus, **bees** make delicious **honey** and it is their most valuable product, but for all that the **wax** that they also make does not cease to have value and to render their work laudable. A loving heart ought to strive most fervently to produce **works** of high value so that it may powerfully increase its own charity; still, if it sometimes produces some works of lesser value, it will not lose its reward. (Treat. 3. 2, 167)

Honey - bees (mystical) – wounds of Savior

It is the very truth that **mystical bees** make their most excellent **honey** in the **wounds** of this "lion of the tribe of Judah," slain, pierced, and rent upon the Mount of Calvary. (Treat. 12. 13, 280)

Honey – Bernard (St.) – bee – Nativity

Theotimus, this vision so filled the child **Bernard's** loving heart with comfort, jubilation, and spiritual delight that throughout his life he kept a vivid perception of it. For this reason, although in later life like a **sacred bee** he always gathered from every divine mystery the **honey** of a thousand sweet and heavenly consolations, at Christmas-time he received a most special sweetness and spoke with a singular relish of his Master's earthly **Nativity**. (Treat. 3.12, 193-194)

Honey – charity

Charity gives them strength to fly to God, to gather from his mercy the **honey** of true merit and of sanctifying hearts wherein they are found. (**Treat.** 11. 9, 221)

Honey – children – milk – butter – wormwood – aloes - vanity

Children, since they are merely children, are fed with **milk, butter, and honey**; they dislike the bitter taste of **wormwood and aloes** and cry themselves into convulsions when forced to take them. Alas, O God of truth, how can a soul once joined to the goodness of its creator forsake him to follow the vanity of the creature? (**Treat.**, 4. 1, 202)

Honey – children – sugar – tasting

Before little **children** have **tasted honey and sugar**, it is hard to get them to take them into their mouths. After they have tasted how sweet they are, they like them more than we wish and always seek eagerly to get them. (**Treat.**, 6. 4, 279)

Honey – counsels

O God, it is of the friend of friends, and his **counsels** are more pleasing than **honey**. That friend is the Savior; his counsels are for our salvation. (**Treat.** 8. 9, 78)

Honey – feast - garden – myrrh – honeycomb – wine – milk - redemption

The divine lover, like the shepherd he is, prepared a rich **feast** in country style for his sacred spouse, and described it in such wise that mystically it represents all the mysteries of man's redemption. "I have come into my **garden**," he says, "I have gathered my **myrrh**, with all my **perfumes**. I have eaten my **honeycomb** with my **honey**; I have mingled my **wine** with my **milk**. Eat, O friends, and drink, and be inebriated, my dearly beloved!" Ah, Theotimus, when was it, I ask you, that our Lord came into his **garden** except when he came into his Mother's most pure, most humble, and most sweet womb, filled with all the flowering plants of holy virtue? How did our Lord gather his **myrrh with his perfumes**, except when he added suffering to suffering "to death, even to the death on a cross?" By such sufferings he joined merit to merit, and treasure to treasure in order to enrich his spiritual children. How did he eat his **honeycomb** along with his **honey**, except when he lived with a new life, reuniting his soul, more sweet than honey, to his body, pierced and wounded with more holes than a honeycomb? When he ascended into heaven and took possession of all things attached to and depending on his divine glory, what else did he do but mix the gladsome **wine** of his soul's essential glory with the delight-giving **milk** of his body's perfect felicity in a manner even more excellent than he had done up to that hour? (**Treat.**, 6. 6, 284-285)

Honey – food – death of Savior

Out of **death**, which devours all things, has come the **food** of our consolation, and out of death, strong above all things, has issued the all-sweet **honey** of our love. (**Treat.** 12. 13, 281)

Honey – Narbonne/Paris – sweetness - heaven

We shall all have equally the fullness of that divine love but those full measures will be unequal in perfection. **Narbonne honey** is sweet, and so also is that of **Paris**: both of them are full of **sweetness** but still one is filled with a better, finer, and richer sweetness. Although each, both the one and the other, is all sweet, yet neither of them is totally sweet. (**Treat.** 10. 3, 146)

Honey – sacred words

The great David teaches us this when he compares the **sacred words** to **honey**. Everyone knows that the sweet taste of honey becomes more and more united to our sense by a continual increase of savor when we keep it a good while in our mouth or swallow it slowly so that its relish penetrates more deeply into our sense of taste. So also that perception of God's goodness is expressed in the words of St. Bruno, "Ah, supreme goodness!" or those of St. Thomas, "My Lord, and my God!" or those of St. Mary Magdalen, "Ah, my Master!" or those of St. Francis, "My God and my all!" This perception, I say, after it has been kept for a while within a loving heart, expands, spreads out, sinks into the spirit by an intimate penetration, and more and more steepens the soul in all its savor. (**Treat.** 7. 1, 16-17)

Honey – sugar – bread – divine love

Many men indeed take no delight in **divine love** unless it is candied over with the **sugar** of some sensible sweetness. They would willingly act like little children who, when someone gives them a piece of **bread with honey** on it, lick and suck out the **honey** and then throw away the **bread**. If the sweetness could be separated from the love, such men would leave the love and take only the sweetness. (**Treat.** 9. 10, 123)

Honey – topaz – gold – God's will

Better than glittering **topaz** and pure **gold**
I cherish, Lord, your laws laid down of old!
So sweet to me is what your tongue declared,
Bitter all **honey** grows with it compared. (**Treat.** 8. 5, 67)

Honey – voice of Spouse

The soul melts with pleasure as it hears the **voice** of its **heavenly spouse**, for he is found to be sweeter and more delicious than the **honey** of all human sciences. (**Treat.** 3.9, 187)

Honey – wormwood – roses – garlic – dolorous compassion

Theotimus, it was such love that brought the stigmata to the loving, seraphic St. Francis, and the Savior's burning wounds to the loving, angelic St. Catherine of Siena. In them loving complacency had sharpened the points of **dolorous compassion**, even as **honey** makes the bitter taste of **wormwood** more penetrating and easily sensed, while on the contrary the sweet smell of **roses** is intensified if **garlic** is planted near the rose bushes. (**Treat.**, 5. 5, 247)

Honey of divine love - bee – flowers – fly – locust - meditation

In it (**meditation**) our mind does not act for mere amusement like the **fly**, or like a **locust** in order to eat and be filled, but like a **sacred bee**. It goes here and there among **flowers** that are holy mysteries in order to extract from them the **honey of divine love**. (**Treat.**, 6. 2, 272)

Honey of Heraclea – sweetness of love

The reason is that they follow **love** for the sake of **sweetness**, and when they do not find it, they hold love to be of no account. Such people are exposed to very great danger either of turning back when savors and consolations fail them or else of beguiling themselves with vain delights far removed from true love and of taking the **honey of Heraclea** for that of Narbonne. (**Treat.** 9. 10, 123)

Honeycomb – feast - garden – myrrh – honey – wine – milk - redemption

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Honeycomb – sun – lover's soul

We see how a **honeycomb** or beehive touched by the **sun's** burning rays goes out of itself and gives up its shape to flow out toward the side where the rays have touched it. So too the **soul of this lover** flowed out on the side where the voice of her beloved was heard, going out of herself and beyond the limits of her own natural being so as to follow him who spoke to her. (**Treat.**, 6. 12, 301)

Honeyed wine – beekeeper – bees – unrest – perfume - God's presence

When **bees** stir up **sedition and mutiny** and slay and destroy one another, the **beekeeper** has no better remedy than to cast **honeyed wine** among that enraged little populace. When the individual bees that make up the swarm perceive this sweet and agreeable odor, they become peaceful, give themselves up to enjoyment of such pleasures, and remain quiet and tranquil. O eternal God, when by your **sweet presence** you cast "the sweet smell of your ointments" into our hearts—a **perfume** that gives greater joy than delicious wine and more joy than honey—all the powers of our soul enter into delightful repose with such perfect rest that there is no further feeling except that which, like a spiritual sense of smell, remains sweetly engaged in sensing without adverting to it the incomparable good of having its God present to it. (**Treat.**, 6. 9, 293-294)

Honeyed wine - bees

Honeyed wine is used not only to draw **bees** out of the hive and to call them back into it, but also to pacify them. (**Treat.**, 6. 9, 293)

Horde – passions

This **horde of passions** is let stay in our souls, Theotimus, in order to develop our will in spiritual strength and valor. (**Treat.** 1. 3, 59)

Horse – bridle - obedience

We tell our servant to turn to the left or to the right, and he does so. To make a **horse** turn in this way, we must use the **bridle**. (**Treat.** 1. 2, 56)

Horse – darts of love – Lord

It is as though he meant that by **darts of his heavenly love** shot into human hearts he would make himself the master of men so as to manage them according to his pleasure exactly like a well-trained **horse**. (**Treat.** 9. 6, 112)

Horse – dogs – huntsman - trained

But we others, almost all of us, are only little people and have no such control over our movements. Our **horse** is not so well disciplined that we can make him gallop or come to a stop at will. Smart, **well-trained dogs** run over the field or come back at the huntsman's call, but young dogs that are just learning break away and disobey. . (**Treat.** 10. 16, 186)

Horse – rider – soul that loves – God's will

For just as a well-trained **horse** is managed easily, gently, and properly in all situations by his **rider**, so also a **soul that loves** is so pliable under **God's will** that he does in it all he wishes. (**Treat.** 8. 13, 93)

Horseback riding – boys (young) – novices – apprentices - fears

When **young boys** beginning to **ride horseback** feel their horse rear up a little, they do not grip him with their knees alone but also catch hold of the saddle with their bare hands. After they are a little more experienced, they keep hold only by sitting tight. In the same way when **novices and apprentices** in God's service find themselves frightened by the assaults that the enemy delivers at the start, they not only make use of filial but also of servile and mercenary **fear**. They hold on as best they can so as not to fall away from their resolution. (**Treat.** 11. 18, 250)

Horses – mules – figs – brutish man

It is said that **mules** and **horses** laden with **figs** quickly fall beneath their burden and lose all their strength. More sweet than figs is the law of the Lord, but a **brutish man**, who has become like "the horse and the mule which have no understanding," loses courage and cannot find the strength to bear this dear burden. (**Treat.** 8. 5, 68)

Hound – scent – knowledge

A very faint **scent** warms the **hound** to the chase. So too, dear Theotimus, **knowledge** obscure and thickly clouded over, as is that of faith, stirs up in us unlimited affection for love of the goodness it causes us to perceive. (**Treat.**, 6. 4, 278)

Hounds – hart – huntsman – Jesus' death – Father

When he had come to the climax of those pains upon the cross which his Father had ordained for him, unable to resist further the extremity of his torments, he did as does the **hart**. When the hart has lost all breath and is beset by the **hounds**, gasping out its last sighs and with eyes filled with tears, it throws itself before the **huntsman**. So when our divine **Savior** is near **death** and sending forth his last breath, with a loud cry and many tears he says, "Alas, O my Father, into your hands I commend my spirit." This was last of all his words, Theotimus, and by it the beloved Son gave supreme testimony to his love for his Father. Therefore, when all things fail us, when our distress is at its height, this word, this sentiment, this renouncement of our soul into the hands of our Savior cannot fail us. (**Treat.** 9. 12, 128)

Hounds – hart – water – heaven

Theotimus, picture to yourself, as did the Psalmist, a **hart** badly pressed by a pack of **hounds** and no longer having wind or strength of legs. See how greedily he plunges into the **water** that he had sought for, with what ardor he pushes and drives himself down into it. It seems as if he would willingly be dissolved and turned into water so as to enjoy more fully its cool depths. Oh! what a union will there be of our heart with God in **heaven** above, where after these infinite desires for the true good which are never satisfied in this world, we shall find the living, the mighty source of that good! (**Treat.** 3.10, 189)

Hounds - scent – springtime – grass – flowers – love

Why, in your opinion, Theotimus, do **hounds** more often lose an animal's track and **scent** in **springtime** than at other times? According to both huntsmen and philosophers, it is because **grass** and **flowers** are then in full vigor, so that the various odors they send forth so clog the dogs' sense of smell that they can neither pick up nor follow the scent of their quarry among the many different odors the earth breathes forth. So too those souls which continually multiply desires, plans, and projects never desire holy love of heaven as they ought, nor can they properly sense the amorous track and scent of the divine beloved, who is "like a roe, or a young hart." (**Treat.** 12. 3, 264)

Hounds – smell - stag – hare – springtime - consolation

In **springtime hounds** make mistakes at every turn and have almost no power to **smell**, as herbs and flowers then send forth so strong an odor that it overcomes that of the **stag** or **hare**. In the **springtime of consolation** love has almost no recognition of God's good pleasure, since the sensible pleasure arising from consolation casts such allurements into the heart that it disturbs the attention it should give to God's will. (**Treat.** 9. 2, 102)

Hunter's ardor – zeal

The **ardor** of true **zeal** is like the **hunter's**; it is diligent, careful, active, industrious, eager in pursuit, but without passion, anger, or disquiet, for if the hunter's work were done in anger, bad temper, and vexation, it would not be liked and desired so much. . (**Treat.** 10. 16, 190)

Huntsman – hart – hounds – Jesus' death – Father

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Husband – bride – ring – God's presence

Hence instead of sweetly using their will to taste the sweets of **God's presence**, they employ their intellect to reason about their feelings. They are like a **bride** who entertains herself by looking at her engagement **ring** without even seeing the **husband** who gave it to her. (**Treat.**, 6. 10, 294)

Husband – mother – child – love

Theotimus, it is true that you sometimes see a **mother** so concerned about her **child** that she seems to have no other love except for it. She has eyes only to look at it, a mouth only to kiss it, a breast only to give it milk, care only to bring it up. It seems that her **husband** is nothing to her in comparison with her child. However, if she had to make choice as to which she would lose, then it would be seen clearly that she prized her husband more, and that although her **love** for the child is more tender, more urgent, and more passionate, yet the other love is more excellent, stronger, and better. So too it is when a heart loves God in consideration of his infinite goodness. No matter how small a portion it may have of this excellent dilection, it will prefer God's will to all things. (**Treat.** 10. 7, 160)

Husband – wife – sensual appetite

It is the same with regard to the sensual appetite which in us sinners, as St. Augustine says, 'is called concupiscence. It remains subject to the will as a wife is subject to her husband. (**Treat.** 1. 3, 57)

Husband – wife – servant – love of God

If a **wife** loved her **husband** only for love of his **servant**, she would love her husband as a servant and the servant as a husband. So too a soul that **loves God** only out of self-love loves itself as it should love God and God as it should love itself. (**Treat.** 2.17, 146)

Husband – woman – gentleman – prince – religious superior - love of benevolence

The **love of benevolence** would still impel us to render complete obedience and submission to God by election and inclination, yes, even by a gentle, loving violence in consideration of the supreme goodness, justice, and rectitude of his divine will. Theotimus, we see how a young **woman** by free choice proceeding from the **love of benevolence** subjects herself to her **husband** to whom she otherwise owed no duty. We see, too, how a **gentleman** places himself at the service of a foreign **prince**, or even puts his will in the hands of the **superior** of some religious order that he wishes to join. (**Treat.** 8. 2, 61)

Husks - apples – living tree – sin

He (as is said in the Apocalypse of the bishop of Sardis) was thought to be a **living tree** because of the various virtues he practiced; nevertheless he was dead because he was in **sin**. His virtues were not true living fruits, but dead **husks**, things pleasing only to the eye, not savory **apples** good to eat. (**Treat.** 11. 11, 230)

Husks – wind – dust - sin

Often the **sinner's acts** have a great resemblance to those of the just man, but they are merely **husks** filled with **wind** and **dust**. (**Treat.** 11. 11, 229)

Hyacinth – palm – doves – garden – lilacs – marble - beauty of Beloved

The companions of the sacred spouse asked her what manner of man her beloved was, and she answered them by describing in a wonderful way all the parts of his perfect beauty. His color is radiant and ruddy; his head is golden; his locks are like a branch of **palm fronds** as yet unopened; his eyes are like **doves**; his cheeks are like little patterns, beds, or squares in a **garden**; his lips are like **lilacs** bedewed with all odors; his hands are beringed with **hyacinth**; his legs are like **marble columns**. Thus she proceeds to meditate upon his supreme beauty in detail until at length she concludes by way of contemplation and puts all his beauteous qualities into one: "His throat is most sweet and he is all delight: such is my beloved, and he is my dear friend." (**Treat.**, 6. 5, 280)

Hyacinth – smelling – pink- rose – rosemary – thyme – orange blossom – perfumed water - meditation - contemplation

Meditation is similar to one who **smells** a **pink, rose, rosemary, thyme, hyacinth, and orange blossom** separately one after the other. **Contemplation** is like one who smells **water** containing **perfume** made up of all those flowers. In a single sensation, the second man takes in all those odors united together, while the other sensed them as separate and distinct. There is no doubt that this one unique odor which comes from the intermingling of all those scents is more sweet and precious than the scents out of which it is composed, smelled separately one after the other. (**Treat.**, 6. 5, 280-281)

Hyssop, herbs (basil, rosemary, marigold, cloves, cinnamon, nutmeg, lemon, and musk) – water – aroma – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (**Treat.** 1.10, 80)

Hyssop (Cross) – watering –snow - redemption

Truly, by the **watering** of our Savior's blood, made with the **hyssop of the cross**, we have been restored to a white incomparably better than that possessed by the snows of innocence. (**Treat.** 2.5, 115-216)

Image - mirror – God's mercy - soul

The more keenly we look at our **image** as it appears in a **mirror**, the more attentively it looks back at us. The more lovingly God casts his eyes of **mercy** upon our **soul**, which is made to his image and likeness, the more attentively and ardently our soul in turn regards his divine goodness, thus corresponding with its little powers to every increase this supreme mercy makes in God's love for us. (**Treat.** 3. 2, 167)

Image of crucified Jesus – Francis of Assisi

How much more extreme was the tenderness of the great St. Francis when he saw the **picture of our Lord** as he sacrificed himself on the cross! It is not an **image** made by mortal hand, but a picture the master hand of a seraph in heaven had drawn and shaped after the original and thus it represented most vividly and naturally the divine king of angels, bruised, wounded, pierced, broken, and **crucified**. (**Treat.**, 6. 15, 312)

Incense – fire - Francis of Assisi

Thus the glorious, seraphic lover St. Francis was long moved by such a powerful affection to praise God. Finally, in his last years after he had been assured by a most special revelation of his eternal salvation, he could not contain his joy but wasted away from day to day as if his life and soul were being vaporized like **incense** on the **fire** of such ardent desires to see his Master and to praise him unceasingly. (**Treat.**, 5. 10, 259-260)

Inebriation (sacred) – contemplation

To be **inebriated** means to **contemplate** so **frequently** and so **ardently** that one may be out of oneself so as to be wholly with God. A holy, **sacred inebriation**, which unlike bodily inebriation does not alienate us from spiritual sense but only from bodily senses, which does not stupefy or brutalize us, but angelizes and as it were divinizes us. It puts us outside ourselves, not to debase us and to range us with beasts as does earthly drunkenness, but to raise us above ourselves and to range us with angels so that we may live more in God than in ourselves, for by love all our attention and concern is with seeing his beauty and being united to his goodness. (**Treat.**, 6. 6, 285)

Infancy – mortal life – love as commanded

Yet for all this, Theotimus, during this **infancy** which is our **mortal life** we must do what lies in us according as we are **commanded**, since this is not only in our power but is also very easy. The **whole commandment concerns love**, and love of God, who being supremely good is supremely worthy of love. (**Treat.** 10. 2, 145)

Infant – mother’s breasts – devout soul

Just as the **infant** makes little thrusts towards its **mother's breasts** and dances with joy to find them uncovered to it, and just as the mother on her part always gives them to it with love having a little eagerness in it, so also the **devout soul** feels the thrill and thrust of incomparable joy arising from its pleasure as it beholds the treasures of perfection possessed by the king of its holy love. (**Treat.**, 5. 2, 237)

Infant – mother’s breast – prayer - union

In **prayer** this **union** is often made by means of little but frequent flights and advances of the soul towards God. If you watch a little **infant** joined and united to its **mother's breast**, you will see that from time to time it presses on and clasps her closer with little movements aroused by the pleasure it takes in drinking in her milk. So too the heart united to God in prayer often makes certain renewals of its union by movements in which it presses and joins itself more closely to the divine sweetness. (**Treat.** 7. 1, 15)

Insignia of God’s benevolence - temple – Church – canticles

That whole heavenly **temple** which is the **Church**, both triumphant and militant, resounds on every side with **canticles** of God's sweet love for us. The most sacred body of our Savior, like a most holy temple of his divinity, is decorated on every side with the marks and **insignia of this benevolence**. Hence when we visit the divine temple we behold that loving delight which his heart takes in doing us favors. (**Treat.** 8. 4, 65)

Instincts – animals – inspirations - preservation

Just as God by the ministry of nature gives to each **animal instincts** needed for its **preservation** and the exercise of its natural properties, so too if we do not resist God's grace he gives to each of us the **inspirations** needed to live, work, and **preserve** ourselves in the spiritual life. (**Treat.** 8. 10, 83)

Instruments (musical) – drums – trumpets – lutes - spinets

Thus too among **instruments**, **drums** and **trumpets** make more noise, **lutes** and **spinets** make more melody; the sound of the first is stronger, that of the other sweeter and more spiritual. (**Treat.** 10. 7, 159-160)

Iron – diamond – magnet – venial sins – charity

When a **diamond** is nearby, it hinders exercise and action of the property whereby the **magnet** attracts **iron**. It does this without taking the property away, since the magnet acts as soon as the obstacle is removed. Similarly, the presence of **venial sins** does not actually deprive **charity** of its strength and power to act, yet in a certain way it weakens it and deprives it of the use of its activity. (*Treat.*, 4. 2, 204)

Iron – loadstone - likeness

If we may draw an argument from the image of love found in things devoid of sense, what **likeness** can make **iron** seek the **loadstone**? Does not one loadstone have more likeness to another loadstone, or to some other stone, than to iron, which is of a totally different species? Although some men, in an effort to reduce all forms of affinity to likeness, assure us that iron attracts iron and loadstone attracts loadstone, yet they cannot explain why the loadstone attracts iron more powerfully than iron attracts iron itself. (*Treat.* 1.8, 71)

Iron – magnet – diamond - Mary - death

As everyone knows, Theotimus, the **magnet** naturally draws **iron** towards itself by some power both secret and very wonderful. However, here are five things that hinder this operation: (1) if there is too great a distance between magnet and iron; (2) if a **diamond** is placed between the two; (3) if the iron is greased; (4) if the iron is rubbed with onion; (5) if the iron is too heavy. Our heart is made for God, and he constantly entices it and never ceases to cast before it the allurements of his heavenly love. Yet five things impede the operation of his holy attraction: (1) sin, which removes us from God; (2) affection for riches; (3) sensual pleasures; (4) pride and vanity; (5) self-love, together with the multitude of disordered passions it brings forth, which are like a heavy load weighing it down. None of these hindrances had place in the heart of the **glorious Virgin**. She was: (1) forever preserved from all sin; (2) forever most poor in spirit; (3) forever most pure; (4) forever most humble; (5) forever the peaceful mistress of all her passions and completely exempt from the rebellion self-love wages against love of God. For this reason, just as the iron, if free from all obstacles and even from its own weight, would be powerfully yet gently drawn with steady attraction by the magnet—although in such wise that the attraction would always be more active and stronger according as they came closer together and the motion approached its end—so too the most Blessed Mother, since there is nothing in her to impede the operation of her Son's divine love, was united with him in an incomparable union by gentle ecstasies without trouble or travail. They were ecstasies in which the sensible part did not cease to perform its actions but without in any way disturbing the spiritual union, just in turn perfect application of the spirit did not cause any great distraction to the senses. Hence the **Virgin's death** was the most gentle that can be imagined, for her Son sweetly drew her after the odor of his perfumes and she most lovingly flowed out after their sacred sweetness even to the bosom of her Son's goodness. Although this holy soul had supreme love for her own most holy, most pure, and most lovable body, yet she forsook it without any pain or resistance. (*Treat.* 7. 14, 53-54)

Iron – magnet – Jesus - heart

"The **magnet** draws the **iron** and holds it close. O Lord **Jesus**, my lover, be a magnet to my **heart**: clasp, press, and unite forever my spirit to your paternal breast." (*Treat.* 7. 3, 24)

Iron – magnet – love

Let us consider, if you will, the action of the insensible love between the **magnet** and **iron**, as it is a valid image of the sensible and voluntary **love** of which we speak. **Iron** has such affinity with a **magnet** that as soon as it feels the power thereof, it turns towards it. Thereupon it suddenly begins to stir and quiver with minute vibrations that testify to the complacency it feels in it. It next advances and moves towards the magnet and exerts every means it can to be united to it. Do you not see all the parts of a living love effectively portrayed by these lifeless objects? (*Treat.* 1.7, 67-68)

Iron – magnet – love - repentance

It is a **magnet's** property to draw **iron** to itself and to be joined to it; yet do we not see that although iron touched by a magnet does not have the magnet's nature but only its virtue and attractive quality, it can draw and unite itself to another iron? In like manner, when perfect **repentance** is touched by the motive of **love**, it is not devoid of the virtue and quality of love, that is, the unitive movement to rejoin and reunite our hearts to the divine will. (**Treat.** 2.20, 155)

Iron – sailors – ships - loadstone – grace

We are like **sailors** who transport **iron** and perceive that their **ships** sail very fast before a light breeze. From this they know that they are coming near **loadstone** mountains which imperceptibly pull them on. Thus they perceive a recognizable and perceptible advance coming from an unknown and imperceptible means. In like manner, when we see our spirit unite itself more and more to God under such little efforts as our will makes, we rightly judge that we have too little wind for sailing so fast, and that the lover² of our souls must be drawing us on by the secret influence of his **grace**. (**Treat.** 7. 2, 18)

Iron – stone – wood - ax – hammer – fire - heart

God says, "I will take away your **heart of stone**," that is, I will take away your obstinacy. To change the shape of **stone, iron, or wood**, we need an **ax, hammer, and fire**. We call that a heart of iron, of wood, or of stone which does not easily receive divine impressions but stays in its own proper will among the inclinations that go with our depraved nature. (**Treat.**, 6. 12, 300)

Iron (hot) – lamp – child in glory – St. John/St. Paul

When we compare a red **hot iron** and a lighted **lamp**, we say that the iron has more fire and heat, while the lamp has more flame and light. So too, if we compare a **child in glory** with **St. John** in prison or with **St. Paul** when a captive, we will say that the child in heaven has greater clarity and light in its understanding and greater flame and exercise of love in its will, while even on earth St. John or St. Paul had greater fire of charity and greater heat of dilection. (**Treat.** 3. 7, 182)

Iron chains - bulls – buffalos – human cords

Beyond doubt, Theotimus, we are drawn to God not by **iron chains**, like **bulls and buffalos**, but by means of allurements, sweet attractions, and holy inspirations. In short, these are the cords of Adam and of humanity, that is, bands that are proportionate and fitted to the human heart to which liberty is natural. (**Treat.** 2.12, 132)

Isaac - lamb – meditate

So the blessed **Isaac**, like a chaste and pure **lamb**, "went forth in the evening into the field," so as to retire apart, to confer, and to exercise his spirit with God, that is, to pray and **meditate**. (**Treat.**, 6. 2, 274)

Isaac- novice – apprentice – loving God

But to see **Isaac** in the springtide of life, still only a **novice** and **apprentice** in the art of **loving God**, offer himself upon his father's bare word to the sword and fire so as to become a holocaust of obedience to God's will—this is a thing that surpasses all wonder! (**Treat.** 12. 10, 276)

Isaac /Jacob - fragrance – soul - Savior

When **Isaac**, that holy man, embraced and kissed his beloved son **Jacob**, "he smelled the fragrance of his garments." Filled with great pleasure, he quickly said, "Behold, the fragrance of my son is like the **fragrance** of a plentiful field which the Lord has blessed." The garment and perfumes were Jacob's but Isaac had the complacency and enjoyment therein. Ah, that **soul** which by love holds its **Savior** in the arms of its affections, how delicately does it smell the perfume of the infinite perfections found in him! (**Treat.**, 5. 2, 239)

Isaiah – stripped – re-clothed - affections

God commanded the prophet **Isaiah** to **strip** himself completely naked. He did so, and went about and preached in this way for three whole days, as some say, or for three years, as others think. Then, when the time set for him by God had passed, he **put his clothes back on again**. We too must strip ourselves of all **affections**, both little and great, and make a frequent examination of our heart to see if it is truly ready to divest itself of all its garments, as Isaiah did. Then at the proper time we must take up again the affections suitable to the service of charity, so that we may die naked upon the cross with our divine Savior and afterwards rise again with him in the new man. "Love is strong as death," to enable us to forsake all things. It is as magnificent as the resurrection to adorn us with glory and honor. (**Treat.** 9. 16, 139-140)

Ishmael – theological works

There are certain **works** that the theologians call **mortified**. Although they were born alive under the protection of charity, like **Ishmael** within Abraham's family, they later lose life and the right of inheritance by subsequent disobedience and rebellion in the human will, which is their mother. (**Treat.** 11. 11, 228-229)

Ishmael/Isaac – Sarah – other loves

Sarah did not take offense at seeing **Ishmael** in the company of her own dear **Isaac** as long as Ishmael did not play in such a way as to strike or hurt him. God's goodness takes no offense when it sees that we have **other loves** besides our love for him as long as they preserve for him the reverence and submission that are his due. (**Treat.** 10. 3, 145-146)

Israelite – Philistine – sense appetite

Such rebellions of the **sensuous appetite**, both in anger and in concupiscence, are left in us for our discipline to the end that we may exercise spiritual valor by resisting them. This is that **Philistine** whom the true **Israelites** must always fight against but can never subdue. They can weaken but never destroy him. He never dies except when we die, and he always lives with us. (**Treat.** 9. 7, 115)

Ivory statue (Minerva) – Phidias - charity

It is true that **charity** grows great by increase from degree to degree and from perfection to perfection according as we make room for it by our deeds or by reception of the sacraments. However, it does not decrease by a lessening of its perfection. We never lose any least part of it without losing all of it. In this it resembles Phidias' masterpiece, which was so famous among the ancients. It is said that this great sculptor made at Athens an **ivory statue** of Minerva twenty-six cubits high. (**Treat.**, 4. 4, 210)

Ivy – vines – elm trees – jessamine – trellis – trees - union

To join and unite things all we need do is merely to apply one to the other so that they touch and are together. Thus, for instance, we join **vines** to **elm trees** and **jessamine** to the **trellises** of the arbors we build in gardens. But to clasp and press things together we must make a strong application that increases and intensifies their union. Hence to clasp together

is to join in a firm, intimate way, as we see **ivy** joined to **trees**. It is not merely united to them but it presses on them and clasps them so strongly that it even penetrates and gets into their bark. (**Treat.** 7. 1, 13)

Ivy – wall – union

The reason is that in effect a soul that is so closely and firmly knit to God that it cannot be easily drawn away from him is actually no longer in itself but in God. It is like a crucified body, which no longer belongs to itself but to the cross, or like **ivy** clinging to the **wall**, which no longer belongs to itself but to the wall. (**Treat.** 7. 3, 23)

Jacob – Benjamin – separation

Under the pressure of his family's extreme need, **Jacob** allowed his son **Benjamin** to be taken by his brothers into Egypt. As the sacred history testifies, he did this against his will. In this way he bears witness to two wills, the one inferior, by which he grieved at sending him away, and the other superior, by which he made the decision to send him away. The reason that moved him to disapprove sending him was based on the pleasure he felt on having him at home with himself and the pain he would feel at being **separated** from him. These are grounds that can be perceived and felt. His resolution to send him away was based on reasoning as to the state of his family and on foreseeing future and approaching need. (**Treat.** 1.11, 82-83)

Jacob - friendship – compassion – Caesar – Daughters of Jerusalem – Job -

Our **friendship** may be small but when the evils we see them endure are excessive, they arouse great pity within us. We see **Caesar** as he weeps over Pompey because of such things. The **daughters of Jerusalem** could not help weeping over our Lord, even though most of them were not greatly devoted to him. So also although **Job's** friends were bad friends, they uttered great groans when they saw the dreadful spectacle of his unparalleled misery. How heavy a stroke of sorrow went through **Jacob's** heart when he thought that his beloved child had died so cruel a death as being devoured by a savage beast. (**Treat.**, 5. 4, 244)

Jacob – Joseph – revere

Thus, when **Joseph** saw that good man, **Jacob, his father**, old, in want, and subject to his own son's scepter, he did not cease to honor, serve, and **revere** him with tenderness more than filial. It was such that when his brothers observed it, they thought that it would continue to work even after their father's death and used it to obtain pardon from him, saying, "Your father commanded us that we should say to you from him: I beseech you to forget the crime of your brothers, and the sin and malice they did against you. And when Joseph heard this he wept." So readily did his filial heart melt when his dead father's desires and will were described to him! (**Treat.** 11. 18, 250)

Jacob – kissing Rachel

Or it was like what **Jacob** did when, because of the vehement consolation and tenderness he felt as he **kissed** the fair, chaste **Rachel**, "he lifted up his voice and wept." (**Treat.**, 6. 10, 295)

Jacob – Rachel – Leah – virtues

If **Jacob** loved **Rachel** simply because she was Laban's daughter, why did he despise **Leah** who was not only the daughter but the eldest daughter of that same Laban? But since he loved Rachel for the beauty he found in her, he could not have as great a love for poor Leah, although she was a fruitful and prudent girl, since in his opinion she was not as beautiful. A man who loves a virtue out of love for the reason and probity that shine in it will love all other virtues since he will find the same causes in them, and he will love each virtue in greater or less degree according as reason appears more or less resplendent in it. (**Treat.** 11. 7, 213)

Jacob – Rachel – meditation – contemplation

Jacob labors in **meditation** to obtain **Rachel**, but in **contemplation** he rejoices with her and forgets all his labor. (**Treat.**, 6. 6, 284)

Jacob – Rachel /Leah – sins (self-love) - charity

The **sins** that deprived us of **charity** increase, wax big, and multiply so that in the end they become masters of our heart. If **Jacob** had not left his own perfect **Rachel** and had kept close to her throughout his wedding day, he would not have been deceived in the way he was. But because he let her go into their chamber without him, he was astounded on the next morning to find that in her place had been only **Leah**, the imperfect, whom he had thought to be his own dear Rachel. Laban had deceived him in this way.² Self-love deceives us in the same fashion. We leave charity but for a moment and self-love thrusts this imperfect habit into our minds. (**Treat.**, 4. 10, 229)

Jacob – Samson – union with God

Sometimes this **union** is made so insensibly that our heart neither feels God's operation within nor our cooperation with it, but discovers the union alone insensibly completed. It is like **Jacob** who without any thought of it found that he was married to Leah. Or rather, like an-happier **Samson**, the heart finds itself ensnared and bound in the bonds of a holy union without ever having perceived it. (**Treat.** 7. 2, 18-19)

Jacob's ewes – colors – complacency - perfections

Jacob's ewes drew into their own bodies the various **colors** they looked at in the troughs where they were watered at the mating season, for afterwards their lambs were actually found marked by those colors.⁷ So too a soul seized by the loving **complacency** it finds in meditating on the divinity and the infinite excellences within it draws into its heart the colors, that is, the many marvels and **perfections** it contemplates, and makes them its own by the contentment it takes in them. (**Treat.**, 5. 1, 234)

Jacob's ladder – charity – steps – gifts of Spirit

Thus, Theotimus, **charity** will be for us another **Jacob's ladder**, made up of the seven **gifts of the Holy Spirit** as of so many sacred **steps**. Upon them angelic men will ascend from earth to heaven, to be united to the breast of God almighty, and upon them they will descend from heaven to earth to take their neighbor by the hand and to lead him to heaven. **charity** (**Treat.** 11. 15, 240)

Jacob's ladder – charity (love God and neighbor)

Hence, the same **charity** that produces acts of love of God produces at the same time those of love of neighbor. Just as **Jacob** saw that one and the same **ladder** touched heaven and earth and equally served the angels both to descend and to ascend, so also we know that one and the same dilection reaches out to **cherish both God and neighbor**. Thus it raises us up to unite our spirit with God and it brings us back again to loving association with our neighbors. However, this is always on condition that we love our neighbor in as much as he is God's image and likeness, created to communicate with the divine goodness, to participate in his grace, and to enjoy his glory. (**Treat.** 10. 11, 171)

Jacob's ladder - inspirations

Hence I beg of you, Theotimus, to see how gently God proceeds: in hearts that give this consent he strengthens little by little the grace that comes from his **inspiration**, and step by step as it were he leads them after himself up this **Jacob's ladder**. (**Treat.** 2.13, 137-138)

Jacob's loving – God – Laban - Rachel

Yes, even **Jacob**, who in Daniel is called the **holy one of God** and whom God protests to have loved, confesses that he had served **Laban** with all his strength." Why did he serve Laban, except to obtain **Rachel**, whom he loved with all his strength? He serves Laban with all his strength and he serves God with all his strength. He loves Rachel with all his strength, and he loves God with all his strength, but still he does not love Rachel as he loves God, nor God as Rachel. He loves God as his God, above all things and more than himself. He loves Rachel as his wife, above all other women and as himself. He loves God with an absolutely and sovereignly supreme love, and Rachel with a supreme nuptial love. One of these loves is not contrary to the other, since that for Rachel does not violate the sovereign privileges and interests of that for God. (**Treat.** 10. 3, 148)

Jacob/Joseph - commiseration – Hagar – Jesus/Lazarus/Jerusalem

Aside from all this, **commiseration** is marvelously reinforced when what is in misery **is** actually present before us. For this reason the unfortunate **Hagar** left her own son as he lay dying so as to lighten in some way the compassionate sorrow that she felt. "I shall not see the boy die," she said. On the contrary, **our Lord** weeps as he sees the tomb of his beloved **Lazarus** and as he looks over **Jerusalem**, which is so dear to him. **Jacob**, that good man, is beside himself with grief when he sees the bloody garment of his unfortunate little son **Joseph**. (**Treat.**, 5. 4, 244)

Jacob/Joseph – compassion

When **Jacob** hears the sad but false report of his own dear **Joseph's** death, you can see how **afflicted** he is by it, for he says, "I will go down mourning into hell," that is, to limbo in Abraham's bosom, "to my son." (**Treat.**, 5. 4, 243-244)

Jacob/Joseph - complacency – commiseration

The dearer a friend is to us, the greater pleasure we have in his contentment and the more deeply his welfare enters into our soul. If the good is excellent, our joy is also greater. But if we see that our friend enjoys it, our rejoicing becomes very great. When that same good **Jacob** learned that his son was still alive, O God, what joy was his! His spirit returned to him, he began to live again, and we may say he rose again. What do we mean by saying that he revived or rose up again? Theotimus, spirits die their own proper death only by sin, for it separates them from God, who is their true supernatural life. However, sometimes they die a death of another kind. This happened to Jacob, the good man of whom we speak. Love draws into the lover's heart both the good and the evil belonging to the thing beloved, the first by **complacency** and the second by **commiseration**, and love drew the death of Joseph, the beloved, into the heart of Jacob, the lover. Then, by a miracle impossible to any power except love, the spirit of this good father was filled with the death of one actually living and ruling. Since affection had been deceived, it anticipated the effect.

On the other hand, as soon as he knew that his son was really alive, that love, which had so long kept the supposed death of the son in the good father's spirit, saw that it had been deceived. It immediately cast out that imaginary death and caused to enter in its place the actual life of the son. Thus Jacob began to live with a new life, because the life of his son entered into his heart by complacency and animated him with incomparable satisfaction. When he found himself filled with this and held all other pleasure to be nothing compared to it, he said, "It is enough for me if Joseph my son is still living." But when he saw with his own eyes and actually experienced the true grandeur of his dear child in Gesen, he fell upon his neck, and wept over him for a long while, and said, "Now I shall die with joy, my dear son, because I have seen your face" and know that you still live." O God, what joy was this, Theotimus, and how well that aged man expresses it! What does he mean by those words, "Now I shall die content because I have seen your face," except that his happiness is so great that it could make joyful and pleasing death itself, which is the world's most grievous and horrible thing. (**Treat.**, 5. 4, 245-246)

Jacob/Rachel – kiss – faith

When **Jacob** saw the beautiful **Rachel** and had **holily kissed** her, he was moved to tears of sweetness for the happiness that he felt at meeting one so desirable. Thus too when our poor heart has found God and received from him the **first kiss of holy faith**, it melts in the sweetness of its love for the infinite good it now discovers in this supreme beauty. (**Treat.** 2.15, 142)

Jacob/Rachel – Laban – love – permission/command

Would it not have been enough for him to give public **permission** whereby he would grant us leave to **love** him, just as **Laban** permitted **Jacob** to love his fair **Rachel** and win her by his services? No, he gives stronger expression of his passionate love for us. He **commands** us to love him. (**Treat.** 2.8, 121)

Jehu – garments (throne) – faith

Yes, Theotimus, just as the chief officers of the Israelite army took off their **garments**, laid them together, arranged them like a kingly throne on which they placed **Jehu**, and cried out, "Jehu is king!" in the same way at the coming of faith the mind divests itself of all discursive arguments and places them beneath faith, seats her upon them, acclaims her queen, and cries out with great joy, "Long live faith!" (**Treat.** 2.14, 139)

Jerusalem – Sadoc - Abiathar – ark of covenant - soul – faith – hope - baptism

In that **Jerusalem** which is our **soul** there remains no important virtue except **Sadoc** the seer, that is, the gift of **faith**, which can make us see eternal things, together with its exercise, and also **Abiathar**, that is, the gift of **hope** together with its action. Both of these remain, although in great affliction and sorrow, but they maintain in us the **ark of the covenant**, that is, the character and title of Christian acquired for us by **baptism**. (**Treat.**, 4. 3, 209)

Jessamine – vines – elm trees – trellis – ivy – trees - union

To join and unite things all we need do is merely to apply one to the other so that they touch and are together. Thus, for instance, we join **vines** to **elm trees** and **jessamine** to the **trellises** of the arbors we build in gardens. But to clasp and press things together we must make a strong application that increases and intensifies their union. Hence to clasp together is to join in a firm, intimate way, as we see **ivy** joined to **trees**. It is not merely united to them but it presses on them and clasps them so strongly that it even penetrates and gets into their bark. (**Treat.** 7. 1, 13)

Jesus/Lazarus/Jerusalem – commiseration – Hagar – Jacob/Joseph

Aside from all this, **commiseration** is marvelously reinforced when what is in misery **is** actually present before us. For this reason the unfortunate **Hagar** left her own son as he lay dying so as to lighten in some way the compassionate sorrow that she felt. "I shall not see the boy die," she said. On the contrary, **our Lord** weeps as he sees the tomb of his beloved **Lazarus** and as he looks over **Jerusalem**, which is so dear to him. **Jacob**, that good man, is beside himself with grief when he sees the bloody garment of his unfortunate little son **Joseph**. (**Treat.**, 5. 4, 244)

Joab – David – Absalom – anger

Once **anger** or audacity is aroused and cannot be kept within the limits of reason, it carries the heart into disorder so that zeal is thus practiced indiscreetly and inordinately, thus making it bad and worthy of blame. **David** sent **Joab** with his army against his disloyal and rebellious son, **Absalom**. He particularly forbade them to lay hands on Absalom and ordered that no matter what happened to be sure to save him. But when Joab was

engaged in his task and hot in pursuit of victory, he slew the unfortunate Absalom with his own hand, without regard for all the king had told him. (**Treat.** 10. 15, 182)

Job - friendship – compassion – Caesar – Daughters of Jerusalem –Jacob

Our **friendship** may be small but when the evils we see them endure are excessive, they arouse great pity within us. We see **Caesar** as he weeps over Pompey because of such things. The **daughters of Jerusalem** could not help weeping over our Lord, even though most of them were not greatly devoted to him. So also although **Job's** friends were bad friends, they uttered great groans when they saw the dreadful spectacle of his unparalleled misery. How heavy a stroke of sorrow went through **Jacob's** heart when he thought that his beloved child had died so cruel a death as being devoured by a savage beast. (**Treat.**, 5. 4, 244)

Job – innocent repentant

Job, innocent image of the **repentant** sinner, at the end received "twice as much as he had before." (**Treat.** 11. 12, 231)

Job – pagan, yet belonged to God – moral virtues

Even though **Job**, that great prophet and prince, issued from a **pagan** race and dwelt in the land of Hur, he still **belonged to God**. So also even though the **moral virtues** proceed from a sinful heart, they still belong to God. But when these same virtues are found in a truly Christian heart, that is, in a heart endowed with holy love, then they not only belong to God but they are not "in vain in the Lord." They have been rendered fruitful and precious in the eyes of his goodness. (**Treat.** 11. 2, 200-201)

John – Last Supper – bosom of Jesus – mystical sleep – child – mother's breasts

Painters usually portray the beloved **St. John** at the **Last Supper** as not merely resting but as sleeping on his **Master's bosom**. This is because he was seated in the eastern fashion so that his head was towards his dear friend's breast. There he slept no bodily sleep; there was no likelihood of that. Hence I do not doubt that when he found himself so near the breast of eternal sweetness, he fell into a deep, sweet, **mystical sleep**. He was like a beloved **child** placed on its **mother's breast**, which is fed there with her milk even while asleep, and sleeps while being fed. (**Treat.**, 6. 8, 291)

John of Avila – God's will

That holy and learned preacher of Andalusia, **John of Avila**, planned to form a company of priests dedicated to the advancement of God's glory and had already made great progress in his plan. As soon as he saw that the Jesuits were in the field, he thought that they were enough for that time and with incomparable meekness and humility brought his own project to an end. (**Treat.** 9. 6, 111)

Jonah – God's will

Jonas was greatly at fault in being downcast because God, as he thought, did not fulfill his prophecy for Nineveh. Jonas did **God's will** in proclaiming the destruction of Nineveh, but he mingled his own interests and will with those of God. Hence when he saw that God did not fulfill his prediction in the strict sense of the words used in announcing it, Jonas was offended and murmured with indignation. If the good pleasure of the divine will had been the sole motive of his actions, he would have been just as content in seeing it accomplished in the remission of the penalty Nineveh had merited as in seeing it satisfied by punishment of the fault Nineveh had committed. We desire that what we undertake or manage shall succeed, but it is unreasonable that God should do everything after our liking. If God wills that Nineveh be threatened but not destroyed, since the threat is sufficient to correct it, why should Jonas complain? (**Treat.** 9. 6, 111-112)

Jonah – seamen – storm – fear God

In the **storm** that endangered **Jonas** "the **mariners** feared" with a great fear, and suddenly "they cried out, each to his own **god**." "They were ignorant of the truth," says St. Jerome, "but they recognized that there is a providence" and believed that it was by a judgment of heaven that they found themselves in such danger. (**Treat.** 11. 18, 247)

Jonathan – squire – love – fear - temptations

When the brave prince **Jonathan** went out in the dark night to attack the Philistines, he desired to have his **squire** at his side, and those whom he did not slay, his squire killed. So too when **love** wishes to carry out some daring enterprise, it uses not only its own motives but also motives of **servile and mercenary fear**, and **temptations** that love does not put to flight are overthrown by the fear of damnation. . (**Treat.** 11. 17, 245)

Joseph – Benjamin – mother (charity) - sacred love

This **divine love** has two acts that are its own proper issue and extraction. One of them is elective love which, like another **Joseph** using the fullness of royal authority, subjects and disposes the whole people, namely, our faculties, powers, passions, and affections, under God's will, so that it may be loved, obeyed, and served above all things. By such means it puts the great commandments of heaven into effect: "You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind, and with your whole strength." The other is affective or affectionate love which, like little **Benjamin**, is very delicate, tender, pleasing, and lovable. But in this it is more fortunate than Benjamin, since **charity, its mother**, does not die when it brings it forth, but seems rather to gain new life by the joy it experiences in that birth. (**Treat.** 11. 4, 204)

Joseph - Benjamin / Esau – Jacob - love of God – self-love

Esau was destined to serve his younger brother. As he had foreseen in dreams as a youth, **Joseph** was worshiped not only by his brothers but also by his father, and even by his mother in the person of **Benjamin**. In fact, it is not without mystery that among these sets of brothers it is the youngest who thus hold advantage over their elders. **Love of God** is assuredly the last-born of all affections of the human heart, for "that which is natural is first; afterwards that which is spiritual," as the Apostle says. But this last-born inherits complete authority, while **self-love**, like another **Esau**, is assigned to its service. Not only do the other movements of the soul, like its brothers, worship it and stand subject to it, but so also do intellect and will, for in relation to it they hold the place of father and mother. (**Treat.** 1.6, 65)

Joseph – crown of father's glory - love - contemplation

It is true, Theotimus, that just as of old **Joseph**, his **father's crown and glory**, greatly increased that father's honors and contentment and made him young in his old age, so also **contemplation** crowns **love**, its father, perfects it, and gives it the very height of excellence. When love has aroused contemplative attention within us, that attention in turn begets greater and more fervent love. This love is at last crowned with perfection when it possesses what it loves. (**Treat.**, 6. 3, 276)

Joseph – Jacob – revere

Thus, when **Joseph** saw that good man, **Jacob, his father**, old, in want, and subject to his own son's scepter, he did not cease to honor, serve, and **revere** him with tenderness more than filial. It was such that when his brothers observed it, they thought that it would continue to work even after their father's death and used it to obtain pardon from him, saying, "Your

father commanded us that we should say to you from him: I beseech you to forget the crime of your brothers, and the sin and malice they did against you. And when Joseph heard this he wept." So readily did his filial heart melt when his dead father's desires and will were described to him! (**Treat.** 11. 18, 250)

Joseph – mistress – master – God

When **Joseph**, a holy and courageous man, recognized that **love for his mistress** tended to ruin the love he owed his **master**, he said: "Oh, may God keep me from violating the honor I owe my master who has placed so much trust in me! How then can I do this wicked thing and sin against my God?" Theotimus, you will note that there are three different loves within the heart of this amiable man: he loves his mistress, his master, and God. But as soon as love for his mistress is put in conflict with that for his master, he immediately leaves it and flies, just as he would have given up love of his master if it had been contrary to his **love of God**. Among all loves, love of God must be preferred in such wise that we are ready to give up all others for it alone. (**Treat.** 10. 7, 158-159)

Joseph - Providence

The adventures of **Joseph** of old were wonderful in variety and in the way they passed from one extreme to another. His brothers who in order to ruin him had sold him into slavery were amazed to see that he had become viceroy and were very much afraid that he felt resentment at the wrong they had done him.° But no, he said to them, "Not by your counsel was I sent hither, but by **divine providence**. You have had evil designs against me, but God turned them into good." You see, Theotimus, that what the world would call a chance or fortuitous event was called by Joseph a design of God's providence, which turns and reduces all things to its service. (**Treat.** 2.3, 110)

Joseph – riches – beasts of burden

In this manner, when **Joseph** sent his father many cargoes of all the **riches** of Egypt, he gave him not only those treasures as his chief gifts but also the **beasts of burden** that carried them. (**Treat.** 11. 17, 246)

Josiah – David – Hezekiah – love of God

See then, I pray you, Theotimus, see how **David, Ezechias, and Josias love God** with all their heart, and yet all three did not love him equally because not one of the three had his like in this love, as the holy text says. All three loved him, each of them "with all his heart," yet none of them, nor all three together, loved him totally, but each one in his particular way. Hence just as all three were alike in that each one gave his whole heart, so all three were unlike in their manner of giving it. (**Treat.** 10. 3, 147)

Judges – courts – decisions - God

If in charity we must show such respect for the **decisions** of supreme **courts**, made up of corruptible **judges** who are of the earth, as to believe that they were not made without motives even though we do not know what those motives are, ah, Lord **God!** with what loving reverence must we adore the equity of your supreme providence, which is infinite in justice and goodness! (**Treat.**, 4. 7, 218-219)

Judith – festive robes – no affection for

Judith, the beautiful and chaste, kept her costly **festive robes** stored away in a closet, but had no liking for them and never wore them during her widowhood except at the time when by God's inspiration she went out to destroy Holofernes. In like manner, although we have learned virtuous practices and devout exercises, we must have **no affection for them**,

nor reclothe our heart with them except only in so far as we know that such is God's good pleasure. just as Judith always wore mourning except on that occasion when God willed that she be dressed with pomp, so also we must remain peaceably reclothed with misery and abjection amid our imperfections and infirmities until God raises us up to the practice of excellent actions. (**Treat.** 9. 16, 138)

Judith – garb – Mary

Although this holy soul had supreme love for her own most holy, most pure, and most lovable body, yet she forsook it without any pain or resistance. She was like the chaste **Judith**, who had great love for the **garb** of penance and widowhood, yet gave it up and freely removed it so as to put on her nuptial gown when going forth to win victory over Holofernes. (**Treat.** 7. 14, 54)

Juice – pomegranate – seeds – fear

A man who gives away a **pomegranate** really gives it because of the **seeds** and **juice** contained in it, but he also gives the skin as something inseparable from them. So too the Holy Spirit bestows as one of his sacred gifts **loving fear** on the souls of those belonging to him so that they may fear God in piety, as their father and their spouse, but still does not fail to **add servile and mercenary fear** as accessory to that other more excellent virtue. (**Treat.** 11. 17, 245-246)

Keeper of vineyard - pavilion- sun – queen - love

Let us hear, I entreat you, the holy Sulamite as she cries out almost in this manner: "Although because of the thousand consolations my love gives me I am more beautiful than the rich tents of my Solomon—I mean, more fair than the sky, which is the lifeless **pavilion** of his royal majesty, while I am a living **pavilion**—yet I am all black, torn, dust-worn, and disfigured by the many wounds and blows that very love gives to me.

Ah, do not look at my complexion for I am brown indeed because my beloved, who is my **sun**, has darted the rays of his love down upon me. They are rays that illuminate by their light but by their heat they have made me sunburned and swarthy. They have touched me with their splendor and have taken my color away from me. The passion of love has made me too happy by giving me such a spouse as my king. But this very passion, which holds the place of a mother to me—since it is she alone and not my merits that have given me in marriage—has other children and they subject me to incomparable assaults and trials. They reduce me to such weakness that although on one hand I resemble a **queen** seated beside her king, on the other hand I am like the **keeper of a vineyard** in a miserable but guarded vineyard, but a vineyard not his own." (**Treat.**, 6. 15, 311)

Key – gate – knock – Divine lover

Indeed this rich, full, and plenteous sufficiency of means which God freely bestows on sinners so that they can love him is seen almost everywhere in Scripture. See, this **divine lover** is at the **gate**. He does not merely **knock**, but he remains there knocking. He calls to the soul, "Come, arise, make haste, my love," and "puts his hand into the **lock**" to try if he can open it. (**Treat.** 2.8, 123)

Keys – gates – Jesus' death

Although his cruel torments were most sufficient to bring death to any man yet **death** could never enter the life of him who holds "the **keys** of life and death" unless divine love, which keeps those keys, had opened the **gates** to death to let it ravage that divine body and despoil it of life. (**Treat.** 10. 17, 192)

King – divine love

Hence when **divine love** reigns in our hearts, like a **king** it brings into subjection all other loves possessed by the will, and consequently all its affections since they naturally follow love. (Treat. 11. 20, 253)

King – dung-hill – royal robes - Job – love

Nevertheless, behold great **Job**! He is like a **king** among the unfortunate of the earth; he is seated upon a **dunghill**, as upon a throne of misery; he is adorned with sores, ulcers, and rottenness as with **royal robes** suitable to the quality of his kingship. So great were his abjection and annihilation that if he had not spoken no one could know whether Job was a man reduced to a dunghill or the dunghill was a putrid mass in the form of man. But I say again, behold great Job as he cries out, "If we have received good things from the hand of the Lord, why shall we not receive evil things as well?" O God, these are the words of a mighty **love**! (Treat. 9. 2, 101)

King – love of God

All things are subject to this **heavenly love**, and it always wills to be either **king** or nothing. It cannot live unless it rules, and it cannot rule except as sovereign. (Treat. 1.6, 65)

King – queen – soul - Holy Spirit - charity

Hence if the **soul** is a kingdom where the **Holy Spirit** is **king**, **charity** is its **queen**, "seated at his right hand in gilded clothing surrounded with fair variety." (Treat. 2.22, 161-162)

King – treasures – love

This holds above all when it sees that the **king** himself shows those **treasures** out of love and that among his perfections his infinite **love** shines brightly. (Treat., 5. 2, 237)

King (heavenly) - Marriage couch – heaven

When the heavenly king has brought a **soul** he loves to the end of this life, he then assists at its happy departure and draws it to the **marriage couch** of everlasting glory, the delicious fruition of holy perseverance. (Treat. 3. 5, 176)

King/princess – parable – divine love

Let us use a parable, Theotimus, since this method found such favor with the supreme master of the love we are teaching. Once there was a great and brave king espoused to a most amiable young princess. On a certain day, in order to converse with her with greater ease he took her apart into a very secluded room. After some conversation, he saw her fall down unconscious before him as the result of some unforeseen attack. This came to him as a very severe shock and almost caused him also to collapse in a swoon at her side, for he loved her more than his own life. Yet the same love that brought him this great attack of grief brought him equal strength to bear up under it. It aroused him to remedy with the utmost speed the evil that had befallen his life's beloved companion. Quickly he opens a nearby cabinet, takes out an infinitely precious cordial, fills his mouth with it, forcibly opens the lips and clenched teeth of that beloved princess, then blows and forces the precious liquor out of his own mouth and into that of the poor unconscious woman, pours the rest of the phial around her nostrils, temples, and heart, and thus causes her at length to return to herself and regain her senses. Thereupon he gently lifts her up and by the aid of remedies reinvigorates and revives her so that she begins to rise to her feet and walk about quietly with him. She does this only by his aid, for he continues to assist and support her with his arm. At length, he places over her heart an epithem so precious and of such efficacy that

she feels herself completely restored to her former health. She walks about alone and by her own power. Her beloved husband no longer gives her such firm support and merely clasps her right hand gently within his hands and holds his right arm folded over hers and over her breast. He continued to assist her in this way and thus carried out in her behalf these four most acceptable services: (1) he testified that his own heart was lovingly solicitous for her; (2) he continued to alleviate her distress a little; (3) if any feeling of her former weakness should return to her, he was ready to hold her up; (4) if she happened to come upon a stairway or rough and difficult spot, he would have held and supported her, or if she had wanted to walk a little faster, he would firmly sustain and support her. He remained there, affording her this heartfelt care until nightfall, and he still wished to lend his help when she was placed upon her royal couch. (**Treat.** 3. 3, 168-169)

Kings - slaves of dilection – serfs

Let us become **slaves to dilection**, whose **serfs** are happier than **kings**. (**Treat.** 12. 10, 277)

Kings from East – Jesus

The **kings from the East** can find pleasure neither in the beauty of the city of Jerusalem, nor in the magnificence of Herod's court, nor in the brilliance of the star. Their hearts seek the little cave at Bethlehem and its little **Child**. "The mother of fair love" and the spouse of most holy love cannot remain among their kinsfolk and friends, but go about searching, ever in sorrow, for the sole object of their complacency. Desire to increase holy complacency cuts away every other pleasure so that it may more strongly possess that pleasure to which God's benevolence arouses it. (**Treat.**, 5. 7, 252)

Kiss – Jacob/Rachel – faith

When **Jacob** saw the beautiful **Rachel** and had **holily kissed** her, he was moved to tears of sweetness for the happiness that he felt at meeting one so desirable. Thus too when our poor heart has found God and received from him the **first kiss of holy faith**, it melts in the sweetness of its love for the infinite good it now discovers in this supreme beauty. (**Treat.** 2.15, 142)

Kiss – perfect love - union

In all times, as though by natural instinct, a **kiss** has been used to represent perfect **love**, that is, a **union** of hearts. . . Yet we neither express our inferences nor the thoughts proceeding from the spiritual portion of our soul, which we call reason and by which we differ from beasts, except by words and consequently by way of mouth. Hence to pour forth our soul and to open up our heart is simply to speak. . . Thus in a **kiss** one mouth is put to another as testimony to a desire to pour each soul into the other and unite them in a perfect **union**. For this reason at all times and among the world's most saintly men a kiss has been a sign of love and affection. (**Treat.** 1.9, 73-74)

Kiss – union

True it is, Theotimus, that while we await that great **kiss of indissoluble union** which we shall receive from the spouse in glory on high, he grants us something of it by means of a thousand presentiments of his loving presence. Unless the soul received this kiss, it would never be drawn, and it would never run to the odor of her beloved's perfumes.¹⁰ Hence, according to the original Hebrew text and the seventy interpreters, the soul desires many **kisses**. "Let him kiss me with the kisses of his mouth," she says. But since all these light kisses in the present life are related to the **eternal kiss** of the life to come as preparatory efforts and pledges of it, the sacred Vulgate edition in a holy manner reduces the kisses of grace to that of glory. It expresses the desires of the heavenly lover in this fashion: "Let him kiss me with the kisses of his mouth," as if to say: "Among all kisses, among all favors that the friend of my heart, or the heart of my soul, has prepared for me, I neither sigh after nor aspire to any but that great, **solemn nuptial kiss** which must endure forever. In comparison with it no other kisses deserve the name of kiss, since they are signs

of the future union between my beloved and me rather than the union itself." (**Treat.** 3. 6, 180)

Kiss – union with spouse

The **kiss**, then, is a vivid symbol of the union of hearts. Hence the spouse, whose sole aim in all her acts is to be **united to her beloved**, says, "Let him kiss me with the kiss of his mouth." (Canticle) (**Treat.** 1.9, 74)

Kiss of love – breasts

For at the top of this ladder God bends towards us, gives us the **kiss of love**, and makes us taste the sacred **breasts** of his sweetness, which are "better than wine." (**Treat.** 11. 15, 241)

Knife – flame – sick man – anger – zeal

Just as we do not apply the **knife** and **flame** to **sick men** unless they cannot be helped otherwise, so too holy **zeal** does not employ **anger** except in extreme necessity. . (**Treat.** 10. 15, 185)

Knight – artist – “running horse” painting

A certain **knight** once requested a famous **artist** to make him a **picture of a running horse**, and when the painter gave him a picture of the horse on its back and rolling about in the dust as it were, the knight became very angry. Whereupon the painter turned the picture upside down, and said, "Do not be angry. All that is needed to change the position of a running horse into that of one rolling on its back is to invert the picture." Theotimus, anyone who wishes to see clearly the kind of zeal or jealousy we must have for God needs only to give proper expression to the jealousy we have with regard to human things and then invert it. Such must be the jealousy that God requires of us for himself. (**Treat.** 10. 14, 178)

Knights – David’s desire

One day "**David** was in his camp, and there was a garrison of the Philistines in Bethlehem. And David longed and said, "Oh, that some man would give me a drink of water out of the cistern that is in Bethlehem by the gate." See, he had no sooner said these words than three valiant **knights** go out with hand and head lowered, pass through the enemy's camp, go to the cistern in Bethlehem, draw out the water, and bring it to David. When he saw the danger that these three chivalrous men had run to gratify his appetite, "he would not drink" that water obtained at peril of their blood, and life, but "poured it out in sacrifice to the eternal God. Ah, see, I beg of you, Theotimus, how great is the ardor of those knights to serve and satisfy their master! They fly, they break through their enemies' ranks, they incur a thousand dangers of destruction to satisfy a single simple **desire** that their King expresses to them. (**Treat.** 8. 7, 74)

Knock – gate – key – Divine lover

Indeed this rich, full, and plenteous sufficiency of means which God freely bestows on sinners so that they can love him is seen almost everywhere in Scripture. See, this **divine lover** is at the **gate**. He does not merely **knock**, but he remains there knocking. He calls to the soul, "Come, arise, make haste, my love," and "puts his hand into the **lock**" to try if he can open it. (**Treat.** 2.8, 123)

Knocking - door – God's love

But he (**God**) is not content thus to proclaim publicly his extreme desire to be loved, so that every man can have part in his loving summons. He even goes from **door to door, knocking** and rapping, and protesting that "if any man opens his door he will enter into his house and sup with him." That is, he will give him proof of every kind of good will. (**Treat.** 2.8, 122)

Laban - Jacob's loving – God – Rachel

Yes, even **Jacob**, who in Daniel is called the **holy one of God** and whom God protests to have loved, confesses that he had served **Laban** with all his strength." Why did he serve Laban, except to obtain **Rachel**, whom he loved with all his strength? He serves Laban with all his strength and he serves God with all his strength. He loves Rachel with all his strength, and he loves God with all his strength, but still he does not love Rachel as he loves God, nor God as Rachel. He loves God as his God, above all things and more than himself. He loves Rachel as his wife, above all other women and as himself. He loves God with an absolutely and sovereignly supreme love, and Rachel with a supreme nuptial love. One of these loves is not contrary to the other, since that for Rachel does not violate the sovereign privileges and interests of that for God. (**Treat.** 10. 3, 148)

Laban – Jacob/Rachel – love – permission/command

Would it not have been enough for him to give public **permission** whereby he would grant us leave to **love** him, just as **Laban** permitted **Jacob** to love his fair **Rachel** and win her by his services? No, he gives stronger expression of his passionate love for us. He **commands** us to love him. (**Treat.** 2.8, 121)

Laban – Rachel/Jacob – commandment

Ah, Lord God, was it not enough that you deigned to let us have this divine love, as **Laban** permitted **Rachel's** love for **Jacob**, without deigning also to call us to it by your exhortations and to impel us to it by your commandments? (**Treat.** 10. 1, 141)

Laban's ewes – young lambs - love

In the heat of **love Laban's ewes** had so strong an imagination that it had a corporeal effect on the **lambs they bore** and made them black or white according to the rods they looked at in the troughs where they drank. (**Treat.**, 6. 15, 312-313)

Laborer – blind man – loving light - experience

In your opinion, Theotimus, which one would **love light** more, a **blind man** who merely knew all the discourses the philosophers have made concerning light and all the praise they have given it, or a **laborer** who with clear vision perceives and appreciates the pleasing splendor of a beautiful sunrise? The first has more knowledge of it, but the second more enjoyment. Such enjoyment produces a far more living and animated love, such as mere rational knowledge does not give. To experience a good renders it infinitely more agreeable than all the scientific knowledge we can have of it. (**Treat.**, 6. 4, 278)

Laborer – till - sow

The **laborer** will never be blamed for not having a fine harvest, unless he did not carefully **till** and **sow** his fields. (**Treat.** 9. 7, 113-114)

Labyrinths – mazes – mind

Indeed, if our **minds** wish to turn back on themselves by reflecting on their own acts and reconsidering them, they will enter into **labyrinths** from which they inevitably lose the outlet. It requires impossible powers of attention to think what our thoughts are, to consider our considerations, to view all our spiritual views, to discern what we discern, and to remember what we remember. Such acts would be **mazes** from which we could never free ourselves. This treatise, then, is difficult, especially for one who is not a man of great prayer. (**Treat.**, 6. 1, 268)

Ladder – advancing

To remain stationary for a long time is impossible. The man who makes no gain loses in such traffic as this. The man who does not climb upward goes down on this **ladder**. (**Treat.** 3. 1, 163)

Ladder (mystical) – salvation

On this last is based that whole **mystical ladder** of the greater Jacob, both at its end in heaven, since it rests upon the loving bosom of the eternal Father, in which he receives and glorifies the elect, and at its end on earth, since it is planted in the bosom and pierced side of our **Savior**, who for this cause died upon Mount Calvary. (**Treat.** 3. 5, 178)

Ladders – affliction - heaven

Hence death, **affliction**, sweat, and toil with which life abounds are by God's just decree punishments for sin, but they are also by his sweet mercy **ladders** to ascend to heaven, means to increase in grace, and merits to obtain glory. (**Treat.** 9. 1, 98)

Lamb – dove - Mary

Perhaps sometimes she dreamed that just as our Lord had once slept upon her bosom, like a little **lamb** upon its mother's soft flank, so too she slept in his pierced side, like a white "**dove** in the cleft of a rock" that gave it safety. (**Treat.** 3.8, 184)

Lamb - funeral pyre – cross – thorns – lance – free will

When shall we bind it and lay it upon the **funeral pyre** that is your **cross**, your **thorns**, and your **lance**, so that like a little **lamb** it may be a victim pleasing to your good pleasure, to die and to be consumed in the fire and by the sword of your holy love? O **free will** of my heart, how good a thing it will be for you to be bound and laid upon the cross of your divine Savior! How desirable a thing will it be for you to die to yourself so as to burn forever as a holocaust to the Lord! (**Treat.** 12. 10, 277)

Lamb – Isaac - meditate

So the blessed **Isaac**, like a chaste and pure **lamb**, "went forth in the evening into the field," so as to retire apart, to confer, and to exercise his spirit with God, that is, to pray and **meditate**. (**Treat.**, 6. 2, 274)

Lamb – St. Francis – worms

St. Francis was very strict not only in the practice of poverty but also of simplicity.' Once he bought a **lamb** that he was afraid would be slaughtered, since it represented our Lord. He showed respect for almost all creatures, since by an exceptional but very prudent simplicity he contemplated in them their creator. Sometimes he would busy himself with removing **worms** from the road so that no one would trample on them when passing by, for he recalled that his Savior compared himself to a worm. (**Treat.** 8. 11, 84)

Lamp - iron (hot) – child in glory – St. John/St. Paul

When we compare a red **hot iron** and a lighted **lamp**, we say that the iron has more fire and heat, while the lamp has more flame and light. So too, if we compare a **child in glory** with **St. John** in prison or with **St. Paul** when a captive, we will say that the child in heaven has greater clarity and light in its understanding and greater flame and exercise of love in its will, while even on earth St. John or St. Paul had greater fire of charity and greater heat of dilection. (**Treat.** 3. 7, 182)

Lamp - light – sun – jealousy

Picture to yourself, Theotimus, the comparison between those who enjoy the **sun's** bright **light** and those who have only the weak **light of a lamp**. The former are not envious or jealous of one another, for they are well aware that the light is most sufficient for all of them, that one man's enjoyment of it does not interfere with another's, that each one possesses it not in lesser measure but as if he alone possessed it in particular. As to the light of a lamp, since it is little, brief, and insufficient for many people, each one wants to have it in his own room, and the one who has it is envied by the others. The good found in things of this world is so poor and vile that when one man enjoys it, another is deprived of it. Human friendship is so brief and unstable that in proportion as it is given to one person it is weakened for others. It is for this reason that we are **jealous** and angry when we have rivals and companions in our friendships. (**Treat.** 10. 14, 178-179)

Lamp – lilies – Mary and Joseph

Of old, the **lamps** in the ancient temple rested upon golden lilies. Mary and Joseph, pair without peer, sacred lilies of surpassing beauty among which the Beloved nourishes⁵ himself and nourishes all those he loves! Ah, if I am to have any hope that this treatise on love may enlighten and inflame the children of life, where can I place it better than among lilies such as you? (**Treat.**, Dedicatory Prayer, 34)

Lamps of pure love

Hence the **lamps of this pure love** have neither oil, wick, nor smoke, but are all such fire and flame as nothing in this world can extinguish. Those who carry such burning lamps in their hands have the most holy fear of chaste spouses, not that of adulterous women. (**Treat.** 10. 13, 177)

Lance – funeral pyre – cross – thorns – lamb - free will

When shall we bind it and lay it upon the **funeral pyre** that is your **cross**, your **thorns**, and your **lance**, so that like a little **lamb** it may be a victim pleasing to your good pleasure, to die and to be consumed in the fire and by the sword of your holy love? O **free will** of my heart, how good a thing it will be for you to be bound and laid upon the cross of your divine Savior! How desirable a thing will it be for you to die to yourself so as to burn forever as a holocaust to the Lord! (**Treat.** 12. 10, 277)

Land animal – marine animal – conformed to God

It is said that in the Indies there is a little **land animal** that likes so much to be with fish in the sea that by often swimming about with them it finally becomes a fish itself and is changed from a land animal completely into a **marine animal**. Thus too by often taking delight in God we become **conformed to God**, and our will is transformed into that of his divine majesty by the complacency it takes in him. (**Treat.** 8. 1, 58)

Larks' song – sun's light – praise God

If it is the beauty of the **sun's light** that arouses **larks to sing**, as is very probable, it is no wonder that the higher they fly, the more clearly they sing. They raise voice and flight in equal measure, until they reach such a point that they are hardly able to sing any more. Then they begin to descend in tone and in body and little by little they lower both flight and voice. Similarly, my Theotimus, in proportion as we mount towards the **divinity** by benevolence in order to sound and hear his praises, we see that he is forever above all **praise**. Finally, we learn that he can never be praised in keeping with his dignity except by himself, for he alone can worthily match his supreme goodness with supreme praise. (**Treat.**, 5. 12, 264-265)

Lattices – throne - Savior's heart – our heart

See how he makes himself be seen through the wounds of his body and the opening in his side, as through windows, and as through 'a **lattice** through which he himself looks out' at us."

Yes, truly, Theotimus, God's love is seated within the **Savior's heart** as on a royal **throne**. He beholds through the cleft of his pierced side all the hearts of the children of men. His heart is king of hearts, and he keeps his eyes fixed on our hearts. Just as those who peer through a lattice see clearly while they themselves are only half seen, so too the divine love within that heart, or rather that heart of divine love, always clearly sees **our hearts** and looks on them with his eyes of love, while we do not see him, but only half see him. If we could see him as he is, O God, since we are mortal men we would die for love of him, just as when he was in mortal flesh he died for us, and just as he would still die for us were he not now immortal. (**Treat.**, 5. 11, 263)

Lavender oil - balm

An ounce of **balm** does not spread as much odor as does a pound of **lavender oil**, but the smell of balm will always be better and more pleasing. (**Treat.** 10. 7, 160)

Lawyers – Parliament (Senate) - arguments - decisions

If faith, hope, and charity are formed by this holy acquiescence in the spirit's point, how can there be formed discursive arguments that depend on the light of faith? It is like this. We see how **lawyers** dispute with many **arguments** over the deeds and rights of parties in court, and how the **Parliament or Senate** from its superior place resolves all the difficulties by its **decision**. Even after this decision has been pronounced, lawyers and listeners do not stop arguing among themselves as to the motives Parliament may have had. In like manner, Theotimus, after reasoning and, above all, God's grace have persuaded the point and supreme eminence of the spirit to acquiesce and to make the **act of faith** in the manner of a judgment, the **intellect** does not immediately cease to discuss this same act of faith already made so as to consider the motives and reasons for it. However, theological arguments are stated in the courtroom and at the bar of the soul's superior part, while the acquiescence is given higher up on the bench and at the tribunal of the spirit's point. (**Treat.** 1.12, 87)

Lead – brass – stone – earth – union – heart - God

We see how a large, heavy mass of **lead, brass, or stone**, even though not forced downwards, will so work in and sink down and press into the **earth** where it lies that it finally is buried by the pull of its own weight which makes it unceasingly tend to the center. So too, if our **heart** is once joined to **God** and remains in this union and nothing draws it away, it continues to sink deeper by an insensible progress of that union until it is wholly in God. (**Treat.** 7. 1, 15-16)

Leah – Jacob – Rachel – virtues

If **Jacob** loved **Rachel** simply because she was Laban's daughter, why did he despise **Leah** who was not only the daughter but the eldest daughter of that same Laban? But since he loved Rachel for the beauty he found in her, he could not have as great a love for poor Leah, although she was a fruitful and prudent girl, since in his opinion she was not

as beautiful. A man who loves a virtue out of love for the reason and probity that shine in it will love all other virtues since he will find the same causes in them, and he will love each virtue in greater or less degree according as reason appears more or less resplendent in it. (**Treat.** 11. 7, 213)

Leaves - fruit

May these things, Theotimus, which by the grace and help of charity have been written for your charity, so rest in your heart that this charity may find in you the **fruit** of holy works, not the **leaves** of praise. Amen. (**Treat.** 12. 13, 282)

Leaves – tree – fruits - flowers – just man - virtues

In a heart that is God's friend all virtuous acts are dedicated to God. If a heart has given itself, has it not also given all that belongs to it? Does not a man who gives away a **tree** without any restrictions also give away its **leaves, flowers, and fruit**? "The **just man** shall flourish like the palm tree; he shall grow like the cedar of Lebanon. They that are planted in the house of the Lord shall flourish in the courts of the house of our God." Since the just man is planted in the house of God, his leaves, his flowers, and his fruits are grown in it and are dedicated to his majesty's service. He is "like a tree planted near running waters, that yield its fruit in due season. Its leaves do not fall off, and all whatsoever he does shall prosper." Not only the **fruits** of charity and the **flowers** of the works it ordains but also the very **leaves**, that is, the moral and natural virtues, derive special efficacy from the love within the heart producing them. (**Treat.** 11. 2, 199)

Leaves and branches - grapes

When nature itself, a most wise workman, plans to produce **grapes**, it produces at the same time, as if by a prudent inadvertence, so much **leaf and branch** that there are few vines that do not need to be pruned of leaves and buds. (**Treat.**, Preface, 40)

Lees – wine – tartar – soul - moods - love

Wine properly purified and separated from the **lees** is easily kept from turning sour and thickening, while that which is on its lees is always in danger. As for ourselves, as long as we are in this world, our souls are on the **lees and tartar** of a thousand **moods** and miseries, and consequently they are easy to change and spoil in love. (**Treat.**, 4. 1, 202)

Legs- eyes – natural reason

Natural reason is deeply wounded and as it were half-dead because of sin. Therefore, in that evil state, it cannot keep all the commandments, although it clearly sees them to be good. It recognizes its duty, but it cannot fulfill it. Its **eyes** have more light to perceive the path than its **legs** have strength to travel it. (**Treat.** 11. 1, 197)

Lemon – fig - gift of the Spirit

If someone should ask why God made melons bigger than strawberries or lilies larger than violets, why the rosemary is not a rose or why the carnation is not a marigold, why the peacock is more beautiful than a bat, or why the **fig** is sweet and the **lemon** sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

Lemon, herbs (basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, and musk) – water – aroma – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (**Treat.** 1.10, 80)

Leprosy - Namaan – stream of salvation

Like **Naaman**, we come out of the **stream of salvation** more pure and clean than if we had never had **leprosy**. (**Treat.** 2.5, 116)

Light – beautiful – good - union

As to the **beautiful**, since it draws and calls all things to itself, the Greeks gave it a name taken from the word meaning to call. In the same way, with regard to the **good**, its true image is **light**, especially because light gathers all things together and reduces and converts them into itself. (**Treat.** 7. 5, 27)

Light – break of day – intellect

The **intellect** can never be sufficiently satisfied in looking at something it never saw before but which is very agreeable to see. In addition to this, God sometimes grants the soul a **light** not only clear but increasing, like the **break of day**. (**Treat.** 7. 4, 26)

Light – graces and blessings - redemption

God's supreme goodness poured forth an abundance of **graces and blessings** over the entire human race and over the entire angelic nature, whereby all of them have been watered as by a "rain that falls on the just and the unjust," all of them have been enlightened as by a "**light** which enlightens every man coming into this world," all of them have received their portion, as of a "seed that falls" not only "on good ground" but "on the wayside, among thorns, and upon rocks," so that all of them "would be inexcusable"⁵ before the Redeemer if they did not use this most abundant redemption to win salvation for themselves. (**Treat.** 2.7, 118-119)

Light – morning – day - Mary

She (Mary) came forth like a fair "**morning** which begins to break" and "as a shining **light** goes forward and increases even to a perfect **day**." (**Treat.** 2.6, 117)

Light - stars

The **stars** are marvelously beautiful to look at and they send forth a pleasing **light**. But you may have observed that it is by bursts, sparks, and flashes that they produce their rays, as if they brought forth light with effort and at different intervals. This may be because their light is dim and cannot act continuously and steadily, or it may be because our feeble eyes cannot stand a constant, steady view of them by reason of the great distance between themselves and the stars. (**Treat.** 7. 14, 51)

Light – sun – lamp - jealousy

Picture to yourself, Theotimus, the comparison between those who enjoy the **sun's** bright **light** and those who have only the weak **light of a lamp**. The former are not envious or jealous of one another, for they are well aware that the light is most sufficient for all of them, that one man's enjoyment of it does not interfere with another's, that each one possesses it not in lesser measure but as if he alone possessed it in particular. As to the light of a lamp, since it is little, brief, and insufficient for many people, each one wants to have it in his own room, and the one who has it is envied by the others. The good found in things of this world is so poor and vile that when one man enjoys it, another is deprived of it. Human friendship is so brief and unstable that in proportion as it is given to one person it is weakened for others. It is for this reason that we are **jealous** and angry when we have rivals and companions in our friendships. (**Treat.** 10. 14, 178-179)

Light – sun – man's praise

If a **man** is **praising** the **sun** because of its **light**, the higher he is raised up towards it so as to praise it, the more worthy of praise he finds it to be since he continually sees more and more of its splendor. (**Treat.**, 5. 12, 264)

Light for sailors - sea lantern (fish) – storm

It is said that in the midst of the **tempest** the **fish** called the **sea lantern** thrusts its tongue above the waves and is so luminous, brilliant, and clear that it serves as a **light** or beacon for **sailors**. So too in the **sea of sufferings** that overwhelmed our Lord, all the faculties of his soul were swallowed up and buried as it were in a maelstrom of fearful pain. The point of his spirit was alone excepted. (**Treat.** 9. 5, 109)

Light of stars disappear – mists – sun - passions

Whatever the case may be, we know that two things cause the **light of the stars** to disappear, namely, dark **mists at night** and the far greater **light of the sun**. In like manner we fight against passions either by opposing contrary passions to them or by setting up stronger affections of the same kind. (**Treat.** 11. 20, 255)

Lightning - thunder – floods- earthquakes – fear – God

Lightning, **thunder**, thunderbolts, tempests, **floods**, **earthquakes**, and other such unforeseen happenings arouse even the most irreligious men to **fear God**. (**Treat.** 11. 18, 246)

Lightning – thunder – voice of God

Thus too **thunder**, tempest, and **lightning bolts** are called "**the voice of the Lord**," by the Psalmist, who further says that "they fulfill his word" because they proclaim his fear and are like ministers of his justice. (**Treat.** 11. 18, 247)

Lightning flash – the damned

Of course, I would not assert that this vision of God's beauty which **the damned** shall have like a **flash of lightning** could equal in brightness the vision of the blessed. But it will be clear that "they shall see the Son of man" in majesty. "They shall see him whom they have pierced." By such a view of that glory they shall know how great is their loss. (**Treat.** 10. 1, 143)

Lilacs – palm – doves – garden – hyacinth – marble - beauty of Beloved

The companions of the sacred spouse asked her what manner of man her beloved was, and she answered them by describing in a wonderful way all the parts of his perfect beauty. His color is radiant and ruddy; his head is golden; his locks are like a branch of **palm fronds** as yet unopened; his eyes are like **doves**; his cheeks are like little patterns, beds, or squares in a **garden**; his lips are like **lilacs** bedewed with all odors; his hands are beringed with **hyacinth**; his legs are like **marble columns**. Thus she proceeds to meditate upon his supreme beauty in detail until at length she concludes by way of contemplation and puts all his beauteous qualities into one: "His throat is most sweet and he is all delight: such is my beloved, and he is my dear friend." (**Treat.**, 6. 5, 280)

Lilies – bees – honey – flags – roses – rosemary – thyme – exercises of devotion

Bees plunder **lilies**, **flags**, and **roses** but they obtain no less booty from the tiny little flowers of **rosemary** and **thyme**; in fact they not only gather more but even better honey from them, since in those little vessels the **honey** is more closely packed and hence better kept. Certain it is that in little, lowly **exercises of devotion** charity is not only practiced more frequently but for the most part more humbly as well, and as a consequence more usefully and holily. (**Treat.** 12. 6, 268)

Lilies – blooming – planted - love

Lilies do not have a set season, but **bloom** early or late according as they are **planted** more or less deeply in the earth. If they are pushed down only three fingers' length into the earth, they bloom quickly, but if they are put down six or nine fingers deep, they always bloom proportionately late. If a heart that strives after **divine love** is plunged deeply into earthly, temporal affairs, it will flower slowly and with difficulty. But if it remains in the world only so much as its condition requires, you shall see it bloom quickly in love and send out its pleasing aroma. (**Treat.** 12. 3, 264)

Lilies – lamps - Mary and Joseph

Of old, the lamps in the ancient temple rested upon golden **lilies**. Mary and Joseph, pair without peer, **sacred lilies** of surpassing beauty among which the Beloved nourishes⁵ himself and nourishes all those he loves! Ah, if I am to have any hope that this treatise on love may enlighten and inflame the children of life, where can I place it better than among lilies such as you? (**Treat.**, Dedicatory Prayer, 34)

Lilies – shepherd - sheep – milk - Beloved

Like a holy **shepherd** he feeds me, his dear **sheep** amid the **lilies** that are his perfections in which I take pleasure. As for me, his dear sheep, I feed him with the **milk** of my affections by which I strive to please him. Whoever truly takes pleasure in God desires faithfully to please God, and in order to please him desires to conform to God. (**Treat.** 8. 1, 59)

Lilies - violets – gift of the Spirit

If someone should ask why God made melons bigger than strawberries or **lilies** larger than **violets**, why the rosemary is not a rose or why the carnation is not a marigold, why the peacock is more beautiful than a bat, or why the fig is sweet and the lemon sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

Lily – flowers - violet – rose – daisy – night – sun – charity

All **flowers** lose their usual brilliance and beauty in the darkness of **night**. However, in the morning when the **sun** again makes these same flowers visible and pleasing to us, it does not make their beauty and grace equal. Although its light is spread over them all, it still makes them bright and glorious in different measures according as they are more or less susceptible to the effects of its splendor. Even though the **light of the sun** falls alike on the **violet** and the **rose**, it never makes the first as fair as the second, or the **daisy** as lovely as the **lily**. However, if the sun were to shine very brightly on the violet but because of mist very faintly on the rose, then it would undoubtedly make the violet fairer to look at than the rose. So too, my Theotimus, if with equal **charity** one man suffers death by martyrdom and another man suffers hunger because of fasting, who does not see that the value of such fasting is not equal to that of martyrdom? No, Theotimus, no one would dare to assert that in itself martyrdom does not have greater perfection than fasting. Since charity is more excellent, and since superadded charity does not detract from but rather adds to its excellence, charity as a result will leave martyrdom the superiority it naturally has over fasting. (**Treat.** 11. 5, 207)

Lily – petals – golden hammers - charity

Charity, therefore, includes the seven gifts. It resembles a splendid **lily** that has six **petals** whiter than snow, and in its center the beautiful little **golden hammers** of wisdom which drive into our hearts the loving taste and savor of the goodness of the Father, our Creator, of the mercy of the Son, our Redeemer, and of the sweetness of the Holy Spirit, our sanctifier. (**Treat.** 11. 15, 241)

Lily – rainbow – thorn (Aspalathusis) – redemption - miseries

Just as the **rainbow** touches the **thorn Aspalathusis** and makes it smell sweeter than the **lily**, so our Savior's **redemption** touches our **miseries** and makes them more beneficial and worthy of love than original innocence could ever have been. (**Treat.** 2.5, 115)

Lime – sponge – water - likeness

I ask you, what **likeness** is there between **lime** and **water**, or between **water** and **sponge**? Yet both lime and sponge absorb water with unequaled thirst, and this testifies to an extraordinary non-sensible love for it. It is the same with human love. Sometimes it holds more strongly among people of contrary qualities than among those who are very like one another. (**Treat.** 1.8, 72)

Linnets – warbling – woods - nightingale – finches – goldfinches – Savior's praises

If a man had spent a good while in the morning in the nearby **woods** listening to the pleasant **warbling** of a great number of **finches, linnets, goldfinches**, and other such little birds and then happened to hear a **master nightingale** that in perfect melody filled both air and ear with its wonderful voice, he would beyond doubt prefer that single woodland singer to the whole flock of others. So too when we have heard all the praises that so many creatures, each one rivaling the others, send up with one mind to their creator, and then we finally hear the **praises** rendered by the **Savior**, we find in them a certain infinity of merit, value, and sweetness which surpasses every hope and expectation of the heart. (**Treat.**, 5. 11, 262)

Lion's heart - hen – mother

The **hen** is merely a hen, that is, an animal without any courage or spirit whatsoever, as long as she is not yet a mother. But when she becomes a **mother**, she takes on a **lion's heart**, always holds her head up, always keeps her eyes on watch, always darts glances on every side for no matter how small a sign of danger to her little ones. There is no enemy at whose eyes she will not fly in defense of her dear brood, for which she has constant care that causes her to go about constantly clucking and complaining. If any of her chicks should

die, what grief, what anger! Such is the jealousy of fathers and mothers for their children, of pastors for their flocks, of brothers for brothers. (**Treat.** 10. 14, 180-181)

Liquor (heavenly) – charity

Just as our souls, which give life to our bodies, do not take their origin from our bodies but are placed in our bodies by God's natural providence, so also **charity**, which gives life to our hearts, is not extracted from our hearts but is poured into them like a **heavenly liquor** by the supernatural providence of his divine majesty. (**Treat.** 2.22, 161)

Liquor (imperial water) – union – perfume - heart

If you drink any exquisite **liquor**, for instance, **imperial water**, a simple **union** of it with you is made as soon as you receive it. In such a case, reception and union are the same thing. Afterwards little by little this union is increased by a progress imperceptible to the senses. The virtue of such water penetrates to all parts of your body; it will strengthen the brain, invigorate the heart, and extend its influence throughout all your senses. In like manner, once a certain sentiment of dilection, as for instance, the thought "How good God is!" has entered into the **heart**, it first of all causes union with his goodness. After it has been entertained for a fairly long time, it penetrates like a precious **perfume** into every part of the soul and pours out and spreads throughout our will. (**Treat.** 7. 1, 16)

Liquor (precious) – heart – heavenly love

There will be no object, even though it penetrate into our **hearts**, that can ever draw or cause to run out a single drop of the **precious liquor** of their **heavenly love**. (**Treat.**, 4. 1, 202)

Living tree – apples – husks - sin

He (as is said in the Apocalypse of the bishop of Sardis) was thought to be a **living tree** because of the various virtues he practiced; nevertheless he was dead because he was in **sin**. His virtues were not true living fruits, but dead **husks**, things pleasing only to the eye, not savory **apples** good to eat. (**Treat.** 11. 11, 230)

Loadstone - iron – likeness

If we may draw an argument from the image of love found in things devoid of sense, what **likeness** can make **iron** seek the **loadstone**? Does not one loadstone have more likeness to another loadstone, or to some other stone, than to iron, which is of a totally different species? Although some men, in an effort to reduce all forms of affinity to likeness, assure us that iron attracts iron and loadstone attracts loadstone, yet they cannot explain why the loadstone attracts iron more powerfully than iron attracts iron itself. (**Treat.** 1.8, 71)

Loadstone – needles – presence of Lord - faculties

A man puts a piece of **loadstone** among several **needles** and sees them instantly turn their points towards their loved magnet and attach themselves to it. So too when **our Lord** makes his most joyful **presence** felt in the depths of our soul, all our **faculties** turn and point in that direction so as to come and join such an incomparable source of delight. (**Treat.**, 6. 7, 287)

Loadstone – sailors – ships - iron – grace

We are like **sailors** who transport **iron** and perceive that their **ships** sail very fast before a light breeze. From this they know that they are coming near **loadstone** mountains which imperceptibly pull them on. Thus they perceive a recognizable and perceptible advance

coming from an unknown and imperceptible means. In like manner, when we see our spirit unite itself more and more to God under such little efforts as our will makes, we rightly judge that we have too little wind for sailing so fast, and that the lover² of our souls must be drawing us on by the secret influence of his **grace**. (**Treat.** 7. 2, 18)

Locust - bee – flowers – honey of divine love - fly – meditation

In it (**meditation**) our mind does not act for mere amusement like the **fly**, or like a **locust** in order to eat and be filled, but like a **sacred bee**. It goes here and there among **flowers** that are holy mysteries in order to extract from them the **honey of divine love**. (**Treat.**, 6. 2, 272)

Locusts – flowers – study

Such thought is called **study**, and in it the mind acts like **locusts** which fly indiscriminately among **flowers** and leaves in order to eat them and be nourished by them. (**Treat.**, 6. 2, 271-272)

Lord - commoner – love

If a **commoner** is **loved** by a great **lord**, he is much more impelled to return that love, and if by a great monarch, how much further is he impelled to do so! (**Treat.** 7. 8, 35)

Lover- spouse/queen – David - divine law

That great **king** whose heart was made according to God's heart relished so keenly the perfect excellence of **divine ordinances** that he seems like a **lover** captivated by the beauty of that law as though it were the chaste **spouse and queen** of his heart. (**Treat.** 8. 7, 72)

Luster – prasine (precious stone) – poison – soul – mortal sin

In fine, Theotimus, just as the **precious stone** called **prasine** loses its **luster** in the presence of any **poison** whatsoever, so in an instant the **soul** loses its splendor, grace, and beauty, which consist in holy love, upon the entry and presence of any **mortal sin** whatsoever. (**Treat.**, 4. 4, 211)

Lute player (deaf)

One of the world's finest musicians, who **played the lute** to perfection, in a brief time became so extremely **deaf** that he completely lost the use of hearing. However, in spite of that he did not give up singing and playing the lute, doing so with marvelous delicacy by reason of his great skill which his deafness had not taken away. He had no pleasure either in singing or in the sound of the lute, since after his loss of hearing he could not perceive their sweetness and beauty. Hence he no longer sang or played except to entertain a prince whose native subject he was and whom he had a great inclination as well as an infinite obligation to please since he had been brought up from his youth in the prince's court. For this reason he had the very greatest pleasure in pleasing the prince and he was overjoyed when the prince showed that he enjoyed his music. Sometimes it happened that to test this loving musician's love, the prince would command him to sing and immediately leave him there in the room and go out hunting. The singer's desire to fulfill his master's wishes made him continue his song just as attentively as if the prince were present, although in fact he himself took no pleasure out of singing. He had neither pleasure in the melody, for his deafness deprived him of that, nor that of pleasing the prince, since the prince was absent and hence could not enjoy the sweetness of the beautiful airs he sang. (**Treat.** 9. 9, 119)

Lutes – correspondence

It is strange but true that when **two lutes** in unison, that is, with the same sound and pitch, are placed close together and someone plays one of them, then although the other is

untouched it will not keep from sounding just like the one played on. The adaptation of one to the other is like natural love and produces this **correspondence**. (**Treat.** 8.1, 59)

Lutes - instruments (musical) – drums – trumpets – spinets

Thus too among **instruments, drums and trumpets** make more noise, **lutes and spinets** make more melody; the sound of the first is stronger, that of the other sweeter and more spiritual. (**Treat.** 10. 7, 159-160)

Magdalen – angels – Jesus

When **Magdalen**, that glorious lover, met the **angels** at the sepulcher, they undoubtedly spoke to her in an angelic way, that is, most gently, since they wished to appease her grief. On the other hand, she was filled with woe and could take no joy in their gentle words, the splendor of their garments, the most celestial grace of their bearing, or the most lovely beauty of their faces, but was flooded over with tears. "They have taken away my Lord, and I do not know where they have laid him," she says. Then she turns and sees her sweet **Savior**, but in the form of a gardener with whom her heart could not rest content. Filled with love because of her Master's death, she wants no flowers and hence no gardener. Within her heart she holds the cross, the nails, the thorns! She seeks the Crucified! "Oh, sir, good gardener," she says, "if perhaps you have planted my well- beloved, my dead Lord, like a crushed and withered lily among your flowers, tell me quickly, and I will take him away." But no sooner does he call her by name than she is wholly dissolved in joy and says, "O God, my Master!" Truly, nothing could bring her content, and she could find no joy with the angels, nor even with her Savior himself unless he appear in the form in which he had seized her heart. (**Treat.**, 5. 7, 251-252)

Magdalen – gardener

Thus when **Magdalen** encountered her dear Master, she received no comfort from him because she thought that it was not he but only the **gardener**. (**Treat.** 9. 12, 128)

Magdalen – Lord's feet - quiet

The **quiet** of the most holy **Magdalen** when she sat at her **Master's feet** and heard his holy words⁶ was almost like this. Behold her, I beseech you, Theotimus. She is seated in deep peace; she does not say a word; she does not weep; she does not sob; she does not sigh; she does not stir; she does not pray. (**Treat.**, 6. 8, 291)

Magdalen – recollection

All **Magdalen's** affections and all her thoughts were strewn about the tomb of her Savior, while she went about seeking him in one place and another. Although she found him and he spoke to her, yet she left her affections and thoughts still scattered about because she did not recognize his presence. But as soon as he called her by name, see how she gathers herself together and casts herself at his feet¹ A single word puts her in **recollection**. (**Treat.**, 6. 7, 287)

Magistrate – love

Love is a **magistrate** who exercises his authority without noise, without bailiffs or sergeants at arms, but merely by that mutual complacence whereby just as we find pleasure in God so also we reciprocally desire to please him. (**Treat.** 8.1, 59)

Magnet – diamond – iron – venial sins – charity

When a **diamond** is nearby, it hinders exercise and action of the property whereby the **magnet** attracts **iron**. It does this without taking the property away, since the magnet acts as soon as the obstacle is removed. Similarly, the presence of **venial sins** does not actually deprive **charity** of its

strength and power to act, yet in a certain way it weakens it and deprives it of the use of its activity. (**Treat.**, 4. 2, 204)

Magnet – iron – diamond - Mary - death

As everyone knows, Theotimus, the **magnet** naturally draws **iron** towards itself by some power both secret and very wonderful. However, here are five things that hinder this operation: (1) if there is too great a distance between magnet and iron; (2) if a **diamond** is placed between the two; (3) if the iron is greased; (4) if the iron is rubbed with onion; (5) if the iron is too heavy. Our heart is made for God, and he constantly entices it and never ceases to cast before it the allurements of his heavenly love. Yet five things impede the operation of his holy attraction: (1) sin, which removes us from God; (2) affection for riches; (3) sensual pleasures; (4) pride and vanity; (5) self-love, together with the multitude of disordered passions it brings forth, which are like a heavy load weighing it down. None of these hindrances had place in the heart of the **glorious Virgin**. She was: (1) forever preserved from all sin; (2) forever most poor in spirit; (3) forever most pure; (4) forever most humble; (5) forever the peaceful mistress of all her passions and completely exempt from the rebellion self-love wages against love of God. For this reason, just as the iron, if free from all obstacles and even from its own weight, would be powerfully yet gently drawn with steady attraction by the magnet—although in such wise that the attraction would always be more active and stronger according as they came closer together and the motion approached its end—so too the most Blessed Mother, since there is nothing in her to impede the operation of her Son's divine love, was united with him in an incomparable union by gentle ecstasies without trouble or travail. They were ecstasies in which the sensible part did not cease to perform its actions but without in any way disturbing the spiritual union, just in turn perfect application of the spirit did not cause any great distraction to the senses. Hence the **Virgin's death** was the most gentle that can be imagined, for her Son sweetly drew her after the odor of his perfumes and she most lovingly flowed out after their sacred sweetness even to the bosom of her Son's goodness. Although this holy soul had supreme love for her own most holy, most pure, and most lovable body, yet she forsook it without any pain or resistance. (**Treat.** 7. 14, 53-54)

Magnet – iron – Jesus - heart

"The **magnet** draws the **iron** and holds it close. O Lord **Jesus**, my lover, be a magnet to my **heart**: clasp, press, and unite forever my spirit to your paternal breast." (**Treat.** 7. 3, 24)

Magnet – iron – love

Let us consider, if you will, the action of the insensible love between the **magnet** and **iron**, as it is a valid image of the sensible and voluntary **love** of which we speak. **Iron** has such affinity with a **magnet** that as soon as it feels the power thereof, it turns towards it. Thereupon it suddenly begins to stir and quiver with minute vibrations that testify to the complacency it feels in it. It next advances and moves towards the magnet and exerts every means it can to be united to it. Do you not see all the parts of a living love effectively portrayed by these lifeless objects? (**Treat.** 1.7, 67-68)

Magnet – iron – love - repentance

It is a **magnet's** property to draw **iron** to itself and to be joined to it; yet do we not see that although iron touched by a magnet does not have the magnet's nature but only its virtue and attractive quality, it can draw and unite itself to another iron? In like manner, when perfect **repentance** is touched by the motive of **love**, it is not devoid of the virtue and quality of love, that is, the unitive movement to rejoin and reunite our hearts to the divine will. (**Treat.** 2.20, 155)

Magnet – needle – north – rapture of love

This **rapture of love** is brought about in the will in the following manner. God touches it with those sweet allurements, and then, just as a **needle** touched by a **magnet** turns and moves towards the **north** forgetful of its sensible condition, so the will touched with heavenly love is moved forward and borne towards God. (**Treat.** 7. 5, 28)

Maidens (young) – pets – diversions – novice souls

Such souls are called **young maidens** in the Canticles, because when they sensed the odor of the name of the spouse, who breathes nothing but salvation and pardon, they love him with a true love, but a love which like themselves is in its tender youth. Young girls do indeed love their husbands, if they have them, but do not cease from having great liking for rings and trinkets or for their companions, with whom they amuse themselves in an extravagant way by games, dancing, and foolish pranks and occupy themselves with **little birds, little dogs, squirrels, and other such pets**. In like manner these young, **novice souls** truly have affection for the sacred spouse but along with many voluntary distractions and **diversions**. (**Treat.** 10. 4, 150)

Man – sun – love

A **man** is seldom warmed by the **sun's rays** without being given light by them, or receives light without being warmed as well. **Love** easily makes us admire, and admiration easily makes us love. (**Treat.** 7. 5, 28)

Man (young) – riches

Such was that poor **young man** who had observed God's commandments from his earliest years. He did not desire his neighbor's **goods** but he liked his own too dearly. Hence when our Lord counseled him to give them to the poor, he became sad and melancholy. He loved nothing except what was lawful for him to love, yet he loved it with a superfluous love and with too close a love. (**Treat.** 10. 4, 151)

Man on ship – movement – heart embarked

Just as a **man on board ship** does not move by his own proper motion but lets himself be moved solely by the **motion** of the vessel in which he is, in like manner the **heart** that is **embarked** in the divine good pleasure should have no other will but that of permitting itself to be led by God's will. (**Treat.** 9. 13, 130)

Mandrake – St. Augustine – Pliny - surgeons

But to return to ourselves, good God, how often do we make choices that are infinitely more shameful and wretched! One day the great **St. Augustine** was interested in examining and considering at leisure **mandrakes** so that he could better see why Rachel had so passionately desired them. He found that they are very beautiful to look at and have a delightful odor, but are completely insipid and without taste. **Pliny** relates that **surgeons** give their juice to be drunk by those on whom they wish to make an incision, so as to render them insensible to the knife stroke. At such times it often happens that the mere odor works its effect and puts the patient sufficiently to sleep. For this reason the mandrake is a magical plant that enchants the eyes and charms away pain, sorrow, and all feeling by sleep. Moreover, anyone who smells their scent for too long a time loses his speech, and whoever drinks too much of their juice dies without remedy. (**Treat.** 10. 9, 166)

Mandrakes – apples – chimeras - vanities

Theotimus, can worldly pomps, riches, and delights be better represented? They have an attractive appearance, but whoever bites into such **apples**, that is, whoever probes into their nature, finds in them neither taste nor satisfaction. Nevertheless, they bewitch us and put us asleep by their vain odor. The fame that children of the world attach to them stupefies and destroys those who devote themselves to them too intently and take them too abundantly. For such **mandrakes, chimeras**, and phantoms do we forsake the love of the heavenly spouse! How then can we say that we love him above all things, since we prefer such empty **vanities** to his grace? (**Treat.** 10. 9, 166-167)

Mandrakes - Rachel/Leah – Jacob – apples

You know, Theotimus, how great was **Jacob's** love for **Rachel**, his wife? He left nothing undone to testify to its greatness, strength, and fidelity ever since he greeted her at the well. From then on he never ceased to die for love of her, and to win her in marriage he served with unmatched devotion for seven whole years. To his mind it was nothing, so much did love sweeten the trials he bore for his beloved. After that, when she was still kept from him, he served again for another seven years in order to win her. So constant, loyal, and courageous was he in his love! When he finally won her, he gave up all other affections, and even took almost no account of his duty to **Leah**, his first spouse, a woman of great merit and very worthy to be cherished, on whose ill lot God himself had compassion so remarkable was it.

After all this, which was enough to make the proudest woman of the world submissive to the love of so faithful a lover, it is truly shameful to see how weak Rachel showed herself in her affection for Jacob. Poor Leah had no bond of love with Jacob except that of fertility, by which she had borne him four sons. Reuben, the first of them, went into the fields at harvest time and found there some **mandrakes** which he gathered and later, when he returned home, gave to his mother. When Rachel saw them, she said to Leah, "Give me some of the mandrakes that your son has given to you. I beg them of you, my sister." Leah answered, "Do you think it a small matter to have taken from me the dear love of my husband unless you also have my son's mandrakes?" "Come, now," said Rachel, "give me the mandrakes so that in exchange my husband may spend the night with you." The condition was accepted, and when Jacob returned that evening from the fields, Leah in haste to complete the exchange went out to meet him first. Overflowing with joy, she said to him, "My dear lord and love, this evening you will be with me, I have won this good fortune by means of my son's mandrakes." Thereupon she told him of the agreement made between her and her sister. Jacob did not utter a single word, as we know. I think that he was shocked and that his heart ached at hearing of the inconstancy and weakness of Rachel, who for such a trifle had given up for a whole night the honor and delight of being with him. Tell me truly, Theotimus, was it not a strange and very fickle levity for Rachel to prefer a few little **apples** to the chaste love of so dear a husband? If it had been for kingdoms, for monarchies! But for a miserable handful of mandrakes! Theotimus, how does it look to you! (**Treat.** 10. 9, 165-166)

Manna – ark of covenant – light of faith – supreme point of soul

Finally (5), the **ark of the covenant** was kept in the sanctuary, and in it, or at least adjoining it, were the tables of the Law, **manna** in a golden vessel, and Aaron's rod which flowered and bore fruit in a single night. In the supreme point of the soul are found the following: (1) the **light of faith**, symbolized by the manna hidden in its vessel, by which we assent to the truth of mysteries we do not understand; (2) the utility of hope, symbolized by Aaron's flowering and fruitful rod, by which we accept the promises of good things that we do not see; (3) the sweetness of most holy charity, symbolized by God's commandments which charity contains, by which we acquiesce in the union of our spirit with God's, which union we scarcely perceive. Faith, hope, and charity diffuse their divine movements into almost all of the soul's faculties, both rational and sensitive, and in a holy way reduce and subject them to their just authority. However, their special dwelling, their true and natural abode, is in this supreme point of the soul. (**Treat.** 1.12, 86)

Manna – charity - virtues

Hence, just as **manna** contained in itself the varied tastes of all foods and left their taste in the mouths of the Israelites, so also **heavenly love** includes within itself the diverse perfections of all **virtues** in so excellent and eminent a fashion as to produce all their actions in time and place according to circumstances. (**Treat.** 11. 8, 218)

Manna - hope

Hope nourishes us with its sweet **manna**. (**Treat.** 1.6, 66)

Manna – prayer

Prayer is **manna** because of the infinity of amorous savors and precious odors it gives to those who use it. (**Treat.**, 6. 1, 269)

Manna – taste – appetites – heaven/divinity

The **manna** in the desert was all **tasted** by whoever ate it, yet differently in accordance with different **appetites** in those who partook of it. Moreover, it was never tasted totally, for it had more different kinds of savor than the Israelites had varieties of tasting power. Theotimus, in **heaven** above we shall see and taste all the divinity, but none of the blessed nor all of them together shall ever see or taste it totally. (**Treat.** 3.15, 198-199)

Manna – tastes – God – perfections

Manna was only a single food but it contained within itself the **taste** and virtue of all foods, and thus it can be described as having the taste of lemon, melon, grape, plum, and pear. Still more truly it may be said that it did not have all these tastes but only **one taste**, containing in a unified way whatever was agreeable and desirable in the whole range of other tastes. . . .

Oh, depths of **God's perfection!** How admirable you are to possess in one single perfection the excellence of all perfection in a manner so excellent that none can comprehend it but yourself! (**Treat.** 2.1, 103)

Mantle – sacred fire – zeal

Bitter, harsh, presumptuous, and insolent minds, serving their own inclinations, moods, dislikes, and arrogance, would cover their own injustice with a **mantle** of **zeal**. Under the name of that **sacred fire**, each man permits himself to be burned up by his own passions. . (**Treat.** 10. 16, 188)

Marble - palm – doves – garden – lilacs – hyacinth – beauty of Beloved

The companions of the sacred spouse asked her what manner of man her beloved was, and she answered them by describing in a wonderful way all the parts of his perfect beauty. His color is radiant and ruddy; his head is golden; his locks are like a branch of **palm fronds** as yet unopened; his eyes are like **doves**; his cheeks are like little patterns, beds, or squares in a **garden**; his lips are like **lilacs** bedewed with all odors; his hands are beringed with **hyacinth**; his legs are like **marble columns**. Thus she proceeds to meditate upon his supreme beauty in detail until at length she concludes by way of contemplation and puts all his beauteous qualities into one: "His throat is most sweet and he is all delight: such is my beloved, and he is my dear friend." (**Treat.**, 6. 5, 280)

Marigold – carnation - gift of the Spirit

If someone should ask why God made melons bigger than strawberries or lilies larger than violets, why the rosemary is not a rose or why the **carnation** is not a **marigold**, why the peacock is more beautiful than a bat, or why the fig is sweet and the lemon sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

**Marigold, herbs (basil, rosemary, hyssop, cloves, cinnamon, nutmeg, lemon, and musk)
– water – aroma – union of senses and intellect - love**

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (**Treat.** 1.10, 80)

Marine animal – land animal – conformed to God

It is said that in the Indies there is a little **land animal** that likes so much to be with fish in the sea that by often swimming about with them it finally becomes a fish itself and is changed from a land animal completely into a **marine animal**. Thus too by often taking delight in God we become **conformed to God**, and our will is transformed into that of his divine majesty by the complacency it takes in him. (**Treat.** 8. 1, 58)

Marriage – soul – Lamb – heaven

Our spouse is faithful and never abandons us unless we oblige him to do so by our disloyalty and perfidy. But when the **marriage** of this divine union is celebrated in **heaven**, then the bond that ties our hearts to their supreme principle shall be indissoluble for all eternity. (**Treat.** 3. 6, 180)

Marriage couch – King (heavenly) - heaven

When the heavenly king has brought a **soul** he loves to the end of this life, he then assists at its happy departure and draws it to the **marriage couch** of everlasting glory, the delicious fruition of holy perseverance. (**Treat.** 3. 5, 176)

Martyrs – singing

If the **martyrs** had looked at their torments apart from that good pleasure, how little would they have **sung** in irons and amid the flames! (**Treat.** 9. 2, 100)

Mary – bee – hive – Jesus within

Picture to yourself, Theotimus, the most holy Virgin **our Lady** when she had conceived the Son of God, her sole love. The soul of that beloved Mother was completely centered upon that beloved Child. Because the divine loved one was there within her sacred womb, all the faculties of her soul drew back within her like holy **bees** into the **hive** where their honey is. In proportion as God's grandeur was as it were restricted and constrained within her virginal womb, so did her soul further increase and magnify the praises of that infinite mercy. Her spirit leaped with joy, like St. John within his mother's womb, in the presence of her God whom she felt within her. She sent neither thoughts nor affections outside herself, since all her treasure, her love, and her delight was **within her sacred womb**. (**Treat.**, 6. 7, 287-288)

Mary – deluge of sorrow – St. John – passion of Jesus

O God, it is now, my dear Theotimus, that we must show unconquerable fidelity to the Savior, serving him purely for love of his will, not only without pleasure but under this **deluge of sorrow**, horror, dread, and attack, as did his glorious **Mother** and **St. John** on the day of his **passion**. (Treat. 9. 11, 126)

Mary – dove – crows – excellence of love

There is no one except the most holy Virgin **our Lady** who has perfectly attained to this degree of **excellence in love** for her dearly beloved. She is a **dove** so uniquely unique in love that compared to her all others deserve the name of **crows** rather than of doves. (Treat. 10. 5, 153-154)

Mary – Elizabeth – lover present

Ah, when the Mother of God, **our Lady** and mistress, neared her time, she did not see her divine Child but she felt him within her sacred womb. O God, what joy she felt therein! And **St. Elizabeth**, did she not rejoice in a wondrous way over the fruit of our Savior's divine presence on the day of the most holy visitation even though she did not see him? In such repose the soul has no further need of memory, for it has its **lover present** with it. (Treat., 6. 9, 293)

Mary at Cross – union with Son

For this the glorious **Mother** stood at the foot of her **Son's cross**? If we ask, "Ah, Mother of life itself, what do you seek on Mount Calvary in that place of death?" she answers, "I seek my Child, who is the life of my life." "But why do you seek him?" "To be close to him." "But now he is among the sorrows of death." "Ah, it is not joy that I seek, it is himself. My heart, full of love, makes me seek always to be **united** to that loving Child, my dear and loved one." In brief, in such a union the soul's intention is solely to be with its beloved. (Treat. 7. 3, 22)

Mary/Jesus – compassion

Above all, consider how love draws all the pains, all the torments, troubles, sufferings, sorrows, and wounds, the passion, cross, and death itself of our **Redeemer** into the heart of his most sacred **Mother**. Alas, the same nails that crucified the body of that divine Child also crucified the soul of his Mother. The same thorns that pierced his head pierced through the soul of that all-sweet Mother. She felt the same miseries as her Son by commiseration, the same dolours by condolence, the same passion by **compassion**. In brief, the deadly sword that transpierced the body of that most beloved Son pierced through the heart of that most loving Mother. (Treat., 5. 4, 243-244)

Master – apprentice – ability - need

So too the physician loves the sick man and the **master** loves the **apprentice** because they can exercise their **skill** upon them. (Treat. 1.8, 72)

Master – heir – superior – divine love

Still, **divine love** is **master, heir, and superior**, since it is "the son of promise," and heaven is promised to man because of it. Salvation is shown to faith; it is made ready for hope; but it is given only to charity. (Treat. 1.6, 66)

Master – love of God

So inseparably united to it and so proper to its nature is the right of command that if it does not act as **master** it perishes and ceases to exist. (**Treat.** 1.6, 65)

Master – painter – habits

No one calls a man intemperate because of a single act of intemperance, or says that a **painter** is not a **master** of his art because of a single failure. However, just as all such **habits** are established by the succession and impression of many acts, so also we lose them by long neglect of such acts or by many contrary acts. (**Treat.**, 4. 4, 210)

Master – servant – will of master

If we ask some **servant** in his master's retinue where he is going, he should not answer that he is going to such and such a place but simply that he accompanies his **master** since he goes nowhere of his own will but only at his **master's will**. In like manner, Theotimus, a will perfectly resigned to that of God should have no other will but simply to follow God's will. (**Treat.** 9. 13, 130)

Masters – servants - wills

Therefore, it is not exactly the same as with **servants** who accompany their **masters**. Even if the journey is undertaken at their master's will, still their attendance on him is made by their own individual will, although it is a will that follows and serves and is submitted and subjected to that of their master. Hence just as master and servant are two persons, so also the master's will and that of the servant are **two wills**. (**Treat.** 9. 13, 130)

Mazes – labyrinths – mind

Indeed, if our **minds** wish to turn back on themselves by reflecting on their own acts and reconsidering them, they will enter into **labyrinths** from which they inevitably lose the outlet. It requires impossible powers of attention to think what our thoughts are, to consider our considerations, to view all our spiritual views, to discern what we discern, and to remember what we remember. Such acts would be **mazes** from which we could never free ourselves. This treatise, then, is difficult, especially for one who is not a man of great prayer. (**Treat.**, 6. 1, 268)

Medicine - grace

It is in this sense that St. Paul exhorts us "not to receive the **grace** of God in vain." A sick man who has taken **medicine** into his hand but has not yet taken it into his stomach would indeed have received the medicine and yet he would not have received it. That is, he would have received it but merely in an ineffective and fruitless way. In the same way, we "receive the grace of God in vain" when we receive it at our heart's door but not into our heart's consent. (**Treat.** 2.11, 129)

Medicine – sick – commandments

Many men keep the **commandments** in the way **sick** men take **medicine**—more from fear of dying in damnation than for joy of living according to our Savior's will. Just as some persons dislike taking medicine, no matter how pleasant it is, simply because it is called medicine, so there are some souls who hold in horror things commanded simply because they are commanded. (**Treat.** 8. 5, 67)

Medicines – doctor – apothecary - loving hand

.Often have we felt disgust for remedies and **medicines** when a **doctor** or **apothecary** gives them to us, but when offered to us by some **loved hand**, love conquers our loathing and we take them with joy. (**Treat.** 9. 2, 100)

Melody – beautiful object – discourse – affections - soul

When we consider some **object** of exquisite **beauty** that men examine with great enthusiasm, a fine **melody** listened to with great attention, or a splendid **discourse** attended to with great earnestness, we are accustomed to say that such beauty holds the spectators' eyes riveted upon itself, that such music holds fast men's ears, and that the discourse captivates its hearers' hearts. What does this mean—to rivet eyes, to hold ears fast, or to captivate hearts—except to unite and firmly fasten the senses and powers we mention to their objects? The **soul**, then, is fastened and pressed to its object when it shows intense **affection** for it, for such clasping is simply the progress and advance of the union and conjunction. (**Treat.** 7. 1, 14-15)

Melody – canticle of conversion – Pachomius

With a **melody** both humble and loving he (**Pachomius**) intones the **canticle of his conversion**, and in it he testifies for the first time that he has now come to know the one true God, creator of heaven and earth. (**Treat.** 2.13, 137)

Melody – Mary

By means of the creatures we call on to praise God we pass from insensible objects to rational and intellectual beings, and from the Church militant to the Church triumphant, in which we rise through the angels and saints until above all of them we meet the most **sacred Virgin** who with incomparable **melody** praises and magnifies the divinity more highly, more holily, and more delightfully than all other creatures together could ever do. (**Treat.**, 5. 11, 261)

Melody - singers (deaf) – no consolation

Thus it sometimes happens that we have **no consolation** in the exercises of sacred love, because like **deaf singers** we do not hear our own voices and cannot enjoy the sweet **melody** of our song. (**Treat.** 9. 11, 125)

Melody of eternity – voices and tones

What happiness it is to hear that **melody** of a most holy **eternity!** In it by a most sweet blending of dissimilar **voices** and contrasting **tones** those wondrous harmonies are produced in which all parts progress, one after the other, in continual sequence and ineffable linking of runs. (**Treat.**, 5. 10, 258)

Melons – mushrooms – sick man – desires

For example, a **sick man** desires to eat **mushrooms** or **melons**; although he may have them at a word, yet he does not will to eat them for fear that they will worsen his disease. Who can fail to see that there are two **desires** in this man, the one to eat mushrooms, the other to be cured? Because the desire to be cured is the stronger, it blocks up and chokes the other and stops it from producing any effect. (**Treat.** 1.7, 70)

Melons – strawberries – gift of the Spirit

If someone should ask why God made **melons** bigger than **strawberries** or lilies larger than violets, why the rosemary is not a rose or why the carnation is not a marigold, why the peacock

is more beautiful than a bat, or why the fig is sweet and the lemon sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

Men in love – presence of beloved

Indeed, even **men in love** are at times content with being near or within sight of the one they love without actually speaking to her and without thinking especially either of her or of her perfections. They seem to be pleased and satisfied with enjoying this **dear presence**, not by any consideration they give it but by a certain calm and repose their spirit finds in it. (**Treat.**, 6. 8, 289-290)

Metal – alchemy (sacred) – elixir – gold - love

O holy, **sacred alchemy!** O divine **elixir** by which the **metal** of our passions, affections, and actions is wholly changed into most pure **gold** of heavenly **love!** (**Treat.** 11. 20, 257)

Milk – breast (maternal) – Savior

Thus within **Christ's maternal breast** his divine heart foresaw, disposed, merited, and obtained all our benefits, not only in general for all men but for each one in particular. His **breasts** of sweetness prepared for us that **milk** which is his movements, his attractions, his inspirations, and the dear delights by which he draws, leads, and nourishes our hearts into eternal life. (**Treat.** 12. 12, 280)

Milk – children – butter – honey – wormwood – aloes - vanity

Children, since they are merely children, are fed with **milk, butter, and honey**; they dislike the bitter taste of **wormwood and aloes** and cry themselves into convulsions when forced to take them. Alas, O God of truth, how can a soul once joined to the goodness of its creator forsake him to follow the vanity of the creature? (**Treat.**, 4. 1, 202)

Milk - feast - garden – myrrh – honeycomb – honey – wine – redemption

The divine lover, like the shepherd he is, prepared a rich **feast** in country style for his sacred spouse, and described it in such wise that mystically it represents all the mysteries of man's redemption. "I have come into my **garden**," he says, "I have gathered my **myrrh**, with all my **perfumes**. I have eaten my **honeycomb** with my **honey**; I have mingled my **wine** with my **milk**. Eat, O friends, and drink, and be inebriated, my dearly beloved!" Ah, Theotimus, when was it, I ask you, that our Lord came into his **garden** except when he came into his Mother's most pure, most humble, and most sweet womb, filled with all the flowering plants of holy virtue? How did our Lord gather his **myrrh with his perfumes**, except when he added suffering to suffering "to death, even to the death on a cross?" By such sufferings he joined merit to merit, and treasure to treasure in order to enrich his spiritual children. How did he eat his **honeycomb** along with his **honey**, except when he lived with a new life, reuniting his soul, more sweet than honey, to his body, pierced and wounded with more holes than a honeycomb? When he ascended into heaven and took possession of all things attached to and depending on his divine glory, what else did he do but mix the gladsome **wine** of his soul's essential glory with the delight-giving **milk** of his body's perfect felicity in a manner even more excellent than he had done up to that hour? (**Treat.**, 6. 6, 284-285)

Milk - shepherd - sheep – lilies – Beloved

Like a holy **shepherd** he feeds me, his dear **sheep** amid the **lilies** that are his perfections in which I take pleasure. As for me, his dear sheep, I feed him with the **milk** of my affections by which I strive to please him. Whoever truly takes pleasure in God desires faithfully to please God, and in order to please him desires to conform to God. (**Treat.** 8. 1, 59)

Milk – wine – love - reasoning

Nature places the breasts in the bosom so that the heart's warmth may prepare the mother's **milk**. Hence just as the mother is the child's nurse, so too her heart is its foster father and the milk a food of love a hundred times better than wine. Furthermore, Theotimus, note that the comparison of **milk** and **wine** seems so appropriate to the holy spouse that she is not content to say once that the breasts of her beloved "are better than wine" but repeats it three times. **Wine is the milk of grapes**, Theotimus, and **milk is the wine of the breasts**. The sacred spouse says that her beloved is for her a cluster of grapes, of Cyprian grapes, that is, grapes with a superior odor. Moses said that the Israelites might drink the most pure and excellent blood of the grape, and when Jacob described to his son Judah the fertility of the portion he was to have in the promised land,¹² he figuratively prophesied the true felicity of Christians. He said that the Savior would "wash his robe," that is, his holy Church, "in the blood of the grape," that is, in his own blood. Now blood and milk are no more different from one another than verjuice and wine. When it ripens in the sun's heat, verjuice changes color, becomes an agreeable wine, and is made suitable for food. So too when blood is tempered by the heart's warmth, it takes on a fair white color and becomes a food most suitable for infants.

Milk is food from the heart and is made wholly of **love**. It represents mystical science and theology, that is, the sweet relish that comes from the mind's loving complacency as it meditates on the perfections of God's goodness. Wine signifies ordinary and acquired science, which is pressed out by force of speculation under the weight of various arguments and discussions. The milk our souls draw forth from the breasts of our Lord's charity is of incomparably greater value than the wine we press out by human **reasoning**. Such milk has its source in heavenly love, which prepares it for its children even before they have thought of it. It has a sweet and agreeable taste, and its aroma surpasses every perfume. It makes the breath as fresh and sweet as that of a nursing child. It gives joy without excess; it inebriates without stupefying; it does not elate our senses but elevates them. (**Treat.**, 5. 2, 238-239)

Milk of mercy - children – breasts – God

"O God of infinite sweetness, how amiable is your will and how desirable are your favors! You have created us for eternal life, and **your maternal bosom**, with its **sacred breasts** swelling with incomparable love, abounds in the **milk of mercy**, whether to pardon penitents or to make perfect the just. Ah, why do we not fasten our wills to yours, like **children** who attach themselves to their **mothers' breasts**, to draw out the milk of your eternal blessings?" (**Treat.** 8. 4, 65)

Milk of presence - will at breast

It is the **will** alone, as if drawing gently **at the breast**, that sweetly takes in the **milk** of this sweet **presence**. All the rest of the soul remains in quiet by reason of the dear pleasure it has found. (**Treat.**, 6. 9, 293)

Mirror – air – sun – face - heaven

It is like the **air**, which takes light without lessening the original brightness of the **sun**, and like a **mirror**, which takes on the grace of a man's **countenance** without diminishing that of him who looks into it. (**Treat.**, 5. 1, 235)

Mirror – image - God's mercy - soul

The more keenly we look at our **image** as it appears in a **mirror**, the more attentively it looks back at us. The more lovingly God casts his eyes of **mercy** upon our **soul**, which is made to his image and likeness, the more attentively and ardently our soul in turn regards his divine goodness, thus corresponding with its little powers to every increase this supreme mercy makes in God's love for us. (**Treat.** 3. 2, 167)

Mirror - sun – fire – Holy Spirit - penitence

We see how from the reflection of the **sun's** rays beating on a **mirror** heat, which is the virtue and proper quality of **fire**, little by little grows so strong that it begins to burn before it has

really produced the fire, or at least before we have perceived it. So also the **Holy Spirit** casts into our will consideration of how great our sins are, since by them we have offended so supremely good a being, and our will receives the reflection of this knowledge. (**Treat.** 2.20, 156)

Mirror – sun – God

We are like **mirrors** which receive the **sun's** image not according to the perfection and vast extent of that great and wonderful luminary but in proportion to the condition and size of its glass. It is thus that we are put into conformity with **God**. (**Treat.** 8. 2, 60)

Mirror – word of faith

A **mirror** does not contain the thing we see in it but only its representation or species. This image is held fast by the mirror and produces another representation or image in the eye of the beholder. In the same way, the **word of faith** does not contain the things that it proclaims; it merely represents them. . . Hence **truths** signified by God's word are represented to the intellect by that word just as things thrown on a **mirror** are represented to the eye by that mirror. (**Treat.** 3.11, 190)

Mirror (beauty of) – looking at self – loving God

It is not easy, I admit, to look with pleasure at the **beauty of a mirror** for a long time without looking at oneself in it, yes, without taking pleasure in **looking at oneself**. Still, there is a difference between the pleasure a man takes in looking at himself in a mirror because it is a fine one and the complacency he takes in looking at a mirror simply because he sees himself in it. Undoubtedly, it is also hard to **love God** without loving to some extent the pleasure we take in his love. (**Treat.** 9. 10, 122)

Mirror of love – Francis of Assisi

When he looked at that bright **mirror of love** with which even the angels cannot be filled when they behold it, ah! he swooned away out of tenderness and contentment. (**Treat.**, 6. 15, 312)

Mirror of pastoral order – St. Charles Borromeo

Indeed, the great **mirror of the pastoral order**, **St. Charles Borromeo**, archbishop of Milan, never studied Holy Scripture except on his knees and with uncovered head to testify to the respect with which we must hear and read God's signified will. (**Treat.** 8. 3, 64)

Mist – shadows – queen – throne - mysteries of faith

Must it not be that in actuality I am infinitely lovable, since the dark **shadows** and thick **mists** wherein I stand—where I am not seen but only glimpsed at —cannot keep me from being so pleasing that the mind will cherish me above all else and fend off the throng of all other kinds of knowledge, makes place for me and takes me as **queen** upon the loftiest **throne** in its palace. (**Treat.** 2.14, 139)

Mist – traveler – sadness

Just as a thick **mist** fills the **traveler's** head and chest with mucus, thus making breathing difficult and slowing him up, so too the evil spirit fills man's mind with **sad thoughts** and thus deprives it of facility in aspiring to God and puts in it extreme dejection in order to lead it into despair and damnation. (**Treat.** 11. 21, 258)

Mistletoe – trees – fruit – moss – souls

We see that good **trees** never produce poisonous fruit but sometimes bear green, defective, or worm-eaten fruit, **mistletoe, and moss**. So too great saints never produce any mortal sin, but still they produce certain useless, badly matured, harsh, rough, and ill-flavored actions. In each case we must admit that these trees are fruitful; otherwise they would not be good trees. Still we must not deny that some of their fruits are fruitless. Who will deny that catkins and **mistletoe** upon trees are fruitless fruits? (**Treat.** 10. 5, 155)

Mistletoe – trees - passions

It does not follow that in man there is not a certain class of **passions** which very often spring up amid love and about love, just as **mistletoe** appears on **trees** as a sort of scruff and parasitic growth. Nevertheless, they are neither love itself nor a part of love, but an excrescence and unneeded addition to it. Such things are not merely powerless to maintain or perfect love; on the contrary they do great harm to it, weaken it, and finally, if they are not cut away, utterly ruin it. (**Treat.** 1.10, 76)

Mistress – Sarah – charity

Whenever in making acts of the moral virtues the will becomes disobedient to its **mistress**, which is **charity**—as when by pride, vanity, worldly interest, or some other evil motive virtues are turned from their proper nature—then such acts are driven out and banished from Abraham's house and **Sarah's** company. (**Treat.** 11. 11, 228)

Mistress (poverty) – current – river of life

To forsake all goods, to love **poverty**, to name and hold it as one's most delightful **mistress**, to hold opprobrium, contempt, insults, abjection, persecution, and martyrdom to be joys and blessings, to keep oneself within the limits of most absolute chastity, and finally, to live in the world and in this mortal life contrary to all the opinions and maxims of the world, and against the **current of the river of this life**, by ordinary resignation, renunciation, and self-denial—this is not to live a merely human but rather a superhuman life. (**Treat.** 7. 6, 31)

Mistress (suitors) – will (love)

Therefore, the **will** is mistress over its **loves**, just as a young woman is **mistress** over the **lovers** who court her, and from among whom she can choose the one she wishes. However, after marriage she loses her freedom and from mistress becomes subject to her husband's authority, for she is taken over permanently by the man whom she has taken. In like manner the will, which freely chooses a love, remains subject to that love after it has embraced it. (**Treat.** 1.4, 62)

Mistress over faculties – will

It is true that at such times the soul's repose is not as great as when intellect and memory work together with the will. However, it remains true spiritual tranquility, since it reigns in the **will**, which is **mistress of all the other faculties**. (**Treat.**, 6. 10, 295)

Mists – light of stars disappear – sun - passions

Whatever the case may be, we know that two things cause the **light of the stars** to disappear, namely, dark **mists at night** and the far greater **light of the sun**. In like manner we fight against passions either by opposing contrary passions to them or by setting up stronger affections of the same kind. (**Treat.** 11. 20, 255)

Mite (widow's) – treasures - good deed - value

Just as the two little **mites** that the poor **widow** gave were highly esteemed among the **treasures** in the Temple—and in fact by addition of small amounts treasures increase and their value grows accordingly—so the least little **good deed**, even though done with some laxity and without exerting our powers of charity to the full, does not fail to please God and to have **value** before him. (**Treat.** 3. 2, 166-167)

Mold of God's perfections - complacency

Complacency draws us into the **mold of God's perfections** according as we are capable of receiving them. (**Treat.** 8. 2, 60)

Monarchy – will

Thus, Theotimus, over the countless multitude and variety of acts, movements, feelings, inclinations, habits, passions, faculties, and powers that are in man God establishes a natural **monarchy** of the **will**. It commands and dominates everything found in this little world. (**Treat.** 1. 1, 55)

Monastery of devout life – novice – virtue

We should not be troubled at finding ourselves always **novices** in the exercise of **virtue**. In the **monastery** of the devout life every man knows himself to be always a novice, and the whole of our life is destined to be a probation. There is no clearer proof that one is not only a novice but worthy of expulsion and reprobation than to think and hold oneself to be professed. According to the rule of that order, it is not the solemn ceremony but the fulfillment of its vows that turns novices into professed members. Its vows are never fulfilled as long as anything remains to be done for their observance. The obligation of serving God and making progress in his love always lasts until death. (**Treat.** 9. 7, 114)

Money - garments – contentment

There are others still who are not **content** to be content unless they feel, see, and taste their contentment. They are like men who are well clothed for cold weather but do not think so unless they know how many **garments** they have on, or like men who see their closets filled with **money** but do not consider themselves rich unless they know the exact number of coins. (**Treat.**, 6. 10, 294)

Money-changers

"Be good **money-changers**," says the Savior. Theotimus, let us be very careful not to change the motives and end of our actions except for the better and with profit, and to do nothing in this enterprise unless in good order and with reason. (**Treat.** 11. 13, 235)

Money-changers - disciples

Our Lord, according to the ancients' account, used to say to his **disciples**, 'Be good **money-changers**.'" (**Treat.** 12. 7, 269)

Monkeys – apes – bad-tempered – waning moon - worldly

They are like **apes** and **monkeys**, which are always sullen, sad, and **bad-tempered** at the **waning of the moon**, but on the contrary when it is new, they leap, dance, and play their apish tricks. The **worldly man** is ill-tempered, discourteous, bitter, and gloomy when earthly good fortune fails him; in prosperous times he is almost always boastful, elated, and insolent. (**Treat.** 11. 21, 259)

Moon – sun – stars – saints and angels – Mary

All the **saints and angels** are compared only to the **stars**, and the first of them to the fairest of the stars, but she is "fair as the **moon**," and as easily discerned and chosen from among the saints as is the **sun** from among the **stars**. (**Treat.** 3.8, 183)

Moon – sunbeam – stars – knowledge of God

As the great philosopher says, the least **knowledge of the godhead** is greater than that of other things, just as the least **sunbeam** is clearer than the greatest beams of the **moon** or **stars** and is even brighter than moon and stars together. (**Treat.** 1.15, 92)

Moon (waning) - apes – monkeys – bad-tempered – worldly

They are like **apes** and **monkeys**, which are always sullen, sad, and **bad-tempered** at the **waning of the moon**, but on the contrary when it is new, they leap, dance, and play their apish tricks. The **worldly man** is ill-tempered, discourteous, bitter, and gloomy when earthly good fortune fails him; in prosperous times he is almost always boastful, elated, and insolent. (**Treat.** 11. 21, 259)

Morning – evening – eternity

He did this exactly as if to follow his Master as he ascended into heaven, to enjoy there the fair **morning of eternity**, which has no **evening**. (**Treat.** 7. 9, 39)

Morning – light – day - Mary

She (Mary) came forth like a fair "**morning** which begins to break" and "as a shining **light** goes forward and increases even to a perfect **day**." (**Treat.** 2.6, 117)

Mortar – building – cement – stones – charity

Without the **cement** and **mortar** that bind together **stones** and walls, the whole **edifice** falls apart. (**Treat.** 11. 9, 220)

Moses – serpent – rod - tail

Do you not see how **Moses** transformed the **serpent** into a **rod**, simply by taking it up by the **tail**? In the same way, when we assign a good purpose to our passions, they take on the quality of virtues. (**Treat.** 11. 20, 255)

Moses – water – stone (heart) – glance of Jesus (Peter)

It (glance of Jesus) pierced that **heart of stone** which afterwards, like the **rock** of old struck by **Moses** in the desert, sent forth so much **water**. (**Treat.** 2.9, 125)

Moses and Aaron – fears – promised land

Hence, even if these **fears**, like another **Moses and another Aaron**, do not enter into the **promised land**, yet their posterity and their works shall enter there. (**Treat.** 11. 17, 246)

Moss – trees – fruit – mistletoe – souls

We see that good **trees** never produce poisonous fruit but sometimes bear green, defective, or worm-eaten fruit, **mistletoe, and moss**. So too great saints never produce any

mortal sin, but still they produce certain useless, badly matured, harsh, rough, and ill-flavored actions. In each case we must admit that these trees are fruitful; otherwise they would not be good trees. Still we must not deny that some of their fruits are fruitless. Who will deny that catkins and **mistletoe** upon trees are fruitless fruits? (**Treat.** 10. 5, 155)

Mother – child – breast - Lord – devout soul

Comparison of the love little **children** have for their **mothers** should not be rejected because of its pure, innocent character. Consider, then, a beautiful little child to whom the seated mother offers her **breast**. It throws itself forcibly into her arms and gathers up and entwines all its little body on that beloved bosom and breast. See how its mother in turn takes it in, clasps it, fastens it so to speak to her bosom, joins her mouth to its mouth, and kisses it. Watch again how that little babe is allured by its mother's caresses, and how on its part it co-operates in this union of its mother and itself. As much as it possibly can, it fastens and presses itself to its mother's breast and face. It seems as if it wants to bury and hide itself completely in the beloved bosom from which it came. Theotimus, at such a moment there is a perfect union; it is but a single union, yet it proceeds from both mother and child although in such wise that it depends entirely on the mother. She drew the child to herself. She first clasped it in her arms and pressed it to her bosom. The child's strength was never sufficient to clasp and hold itself so close to its mother. Yet on its part the poor little one does as much as it can and joins itself with all its strength to its mother's bosom. It not only consents to the sweet union its mother makes, but with all its heart contributes its own feeble efforts. I call them feeble efforts because they are so weak that they resemble attempts at union rather than actual union.

Thus too, Theotimus, our **Lord** shows the most loving **breast** of his divine love to a **devout soul**, draws it wholly to himself, gathers it in, and as it were enfolds all its powers within the bosom of his more than motherly comfort. (**Treat.** 7. 1, 13-14)

Mother – child – distracted - prayer

A **child** wanting to see where its feet are placed turns its head away from its **mother's** breast but immediately turns back since it is so dear to it. So too if we find that we are **distracted** by curiosity to know what we do in **prayer**, we must immediately replace our hearts in that sweet, peaceful attention to God's presence from which we have strayed. (**Treat.**, 6. 10, 295)

Mother – child – husband – love

Theotimus, it is true that you sometimes see a **mother** so concerned about her **child** that she seems to have no other love except for it. She has eyes only to look at it, a mouth only to kiss it, a breast only to give it milk, care only to bring it up. It seems that her **husband** is nothing to her in comparison with her child. However, if she had to make choice as to which she would lose, then it would be seen clearly that she prized her husband more, and that although her **love** for the child is more tender, more urgent, and more passionate, yet the other love is more excellent, stronger, and better. So too it is when a heart loves God in consideration of his infinite goodness. No matter how small a portion it may have of this excellent dilection, it will prefer God's will to all things. (**Treat.** 10. 7, 160)

Mother – child – Our Lord

A tender **mother** leads along her little **child**, helps him and holds him up as long as she sees need for it, and lets him take a few steps by himself in places that are very level and not too difficult. Now she takes him by the hand and holds him steady; now she takes him up in her arms and carries him. It is thus too that **our Lord** himself takes constant care to lead forward his children, that is, those who possess charity. He enables them to walk before him; he holds their hand in difficulties; he himself carries them along in hardships that he sees as being otherwise unbearable to them. (**Treat.** 3. 4, 173-174)

Mother – child – union – soul – God

Consider, I ask you, Theotimus, a **little child holding fast** to the breast and neck of its **mother**. If we want to take it away and put it in the cradle, since it is time for that, it argues and disputes as best it can against leaving that beloved bosom. If it is made to let go with one hand, it makes a grab with the other. If it is lifted up bodily, it bursts out crying, keeping its heart and eyes where it can no longer keep its body, and it goes on crying for its dear mother until it is rocked asleep. So too the **soul** that by **acts of union** has gotten so far as to be taken up and fastened to **God's goodness** can hardly be drawn away from it except by force and with great pain. We cannot make the soul let go. If we distract its imagination, it does not cease to keep hold by means of intellect. If we pry its intellect loose, it clings there by means of the will. If by some violent distraction we make the will abandon its hold, the soul still turns back from moment to moment to its beloved object. It can never be entirely detached from it. As far as it can, it remakes those sweet bonds of union with God by returning frequently to him as if by stealth. (**Treat.** 7. 3, 23)

Mother – child – wills

It is like what might be said of a little **child** who does not yet have use of its will so as to desire or love anything except its dear mother's breast and face. It does not think of wanting to be on one side or the other, or of desiring anything else whatever save only to be in the arms of its **mother**, with whom it thinks it to be one being. It is never at pains to adapt its will to its mother's, for it does not know its own will and does not think it has one. To its mother it leaves complete care to go, to do, and to will what she finds good for it. (**Treat.** 9. 13, 131)

Mother – child (sick) – eating

We have seen a **sick child eating bravely** but with incredible distaste what his **mother** gives him, solely out of desire to please her. He eats without taking any pleasure in the food, but not without another higher and worthier pleasure, namely, the pleasure of pleasing his mother and seeing her relief. **Another child** does not see his mother and solely for the knowledge he has of her wishes accepts whatever she sends and eats it without any pleasure. He has neither the pleasure of eating nor the satisfaction of seeing his mother's pleasure; he eats purely and simply **to do her will**. . (**Treat.** 9. 11, 124-125)

Mother – daughter - love

In summary, **meditation** is the **mother** of **love** but **contemplation** is its **daughter**. For this reason I have called contemplation a loving attention, since children are named after their fathers, not fathers after their children. (**Treat.**, 6. 3, 276)

Mother - dove – perfect soul

Such **perfect souls** are so few that each one of them is called "the only one of her **mother**," who is divine Providence. She is called the "**one dove**," who loves her mate alone. (**Treat.** 10. 5, 153)

Mother – nurse – love - complacence

It is not only that the movement of **love** takes rise from the **complacence** the heart feels at its first meeting with the good, and that it finds fulfillment in a second complacence arising in the heart after its union with the thing beloved. Furthermore, it depends for preservation on this complacence, and can live only by means of that which is its **mother** and **nurse**; hence as soon as complacence ceases, love ceases. (**Treat.** 1.7, 68-69)

Mother's breasts – baby – thirst - good

Then in truth it shall be as when we see a hungry **babe** that tightly clings to its mother's side and finds her breast. It presses so greedily on that dear fountain of sweet, longed-for drink that it seems as if it wishes to thrust itself wholly into its **mother's breast** or else to suck and draw that whole breast into its own. So too our soul pants with an extreme **thirst** for true **good**, and when it finds its inexhaustible source in the divinity, O true God! how sweet and holy is its ardor to be united and joined to those bounteous breasts of the All-good, either that our soul may be buried altogether within it or that it may come entirely into us! (**Treat.** 3.10, 189)

Mother's breasts – child – ardor - sacred repose

Have you not noticed, Theotimus, the **ardor** with which little **children** often cling to the **mother's breast** when they are hungry? You see the child hold and press the breast with its mouth, making soft sounds all the while. It draws in the milk so avidly as even to cause its mother pain. But after the fresh milk has to some extent cooled the hungry heat within that little breast and the pleasing vapors it sends to the brain have begun to lull it to sleep, then, Theotimus, you see the child very softly close its little eyes and little by little give way to sleep. Still it does not release the breast, on which it exerts no action but a slow and almost insensible movement of the lips whereby it draws in milk that it swallows imperceptibly. It does this without thinking, but surely not without pleasure. If the breast is withdrawn before the child falls sound asleep, it wakes up and cries bitterly. Thus by the distress it has at such privation, it testifies how great was the pleasure of possession. It is the same with the soul that is in **repose** and quiet before God. (**Treat.**, 6. 9, 292)

Mother's breasts – child – God's goodness

God's goodness takes more pleasure in giving his graces than we have in receiving them. Sometimes there are **mothers** with **breasts** so full and overflowing that they must needs offer them to some **child**. Although the child takes the breast with great avidity, the nurse gives it to him still more eagerly. The suckling child is urged on by its need, while the mother who gives him her milk is urged on by her own abundance. (**Treat.** 1.15, 92)

Mother's breasts – infant – devout soul

Just as the **infant** makes little thrusts towards its **mother's breasts** and dances with joy to find them uncovered to it, and just as the mother on her part always gives them to it with love having a little eagerness in it, so also the **devout soul** feels the thrill and thrust of incomparable joy arising from its pleasure as it beholds the treasures of perfection possessed by the king of its holy love. (**Treat.**, 5. 2, 237)

Mother's breasts - St. John – Last Supper – bosom of Jesus – mystical sleep – child

Painters usually portray the beloved **St. John** at the **Last Supper** as not merely resting but as sleeping on his **Master's bosom**. This is because he was seated in the eastern fashion so that his head was towards his dear friend's breast. There he slept no bodily sleep; there was no likelihood of that. Hence I do not doubt that when he found himself so near the breast of eternal sweetness, he fell into a deep, sweet, **mystical sleep**. He was like a beloved **child** placed on its **mother's breast**, which is fed there with her milk even while asleep, and sleeps while being fed. (**Treat.**, 6. 8, 291)

Mother's milk – children – desire

It was like seeing little **children** grunt and utter little plaintive cries when they ardently **desire** their **mother's milk** and have begun to drink it in. (**Treat.**, 6. 10, 295)

Mother feeding – Divine Father feeding

A **mother** is not satisfied with **feeding her babe** with her milk, which is her own substance, unless she herself gives her own flowerlike breasts to her child's mouth. This is so that it may

not merely receive its mother's substance from a spoon or some other utensil, but from her own substance and in her own substance. Thus the mother's own substance serves both as vessel and as nourishment received by her beloved child. In like manner, **God our Father** is not content to make us receive his own substance into our mind, that is, to make us see his divinity. Out of the depths of his mercy he himself applies his substance to our minds, so that we no longer understand him by means of a representation or image but in his very substance and by his very substance. (**Treat.** 3.11, 191)

Mother (charity) - Joseph – Benjamin – sacred love

This **divine love** has two acts that are its own proper issue and extraction. One of them is elective love which, like another **Joseph** using the fullness of royal authority, subjects and disposes the whole people, namely, our faculties, powers, passions, and affections, under God's will, so that it may be loved, obeyed, and served above all things. By such means it puts the great commandments of heaven into effect: "You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind, and with your whole strength." The other is affective or affectionate love which, like little **Benjamin**, is very delicate, tender, pleasing, and lovable. But in this it is more fortunate than Benjamin, since **charity, its mother**, does not die when it brings it forth, but seems rather to gain new life by the joy it experiences in that birth. (**Treat.** 11. 4, 204)

Mother (tender) - princes – treasures – arms – Heavenly Prince

Earthly **princes** keep their **treasures** in storerooms within their palaces and their **arms** in arsenals, but the **heavenly prince** keeps his **treasure** within his bosom and his **arms** within his breast. Because his **treasure** is his goodness, just as his **weapons** are his love, his breast and bosom are like those of a **tender mother** whose fair twin breasts are like two rooms rich in good, sweet milk and armed with weapons to vanquish her dear infant no matter how many attacks it makes upon them. (**Treat.**, 5. 2, 237-238)

Mother of pearl – dew - Eucharist

The **mother of pearl** receives drops of fresh **dew** in the morning and then closes her shell not only to keep them pure from all possible mingling with sea water but also because of the pleasure she feels in relishing the pleasant freshness of this heaven-sent seed. Something similar takes place in many of the holy, devout faithful who have received the **divine sacrament** which contains the **dew** of all heavenly blessings. (**Treat.**, 6. 7, 288)

Mother of pearl - pearls – dew – heart - Passion - consolation

Pearls, as we have said so often, are simply drops of **dew** which the cool night rains down upon the face of the sea and the oysters, or mothers of pearl, take into their shells. The soul's divine lover would say, "Ah, I am laden with all the pain and sweat of my passion, which was passed almost wholly either in the darkness of the night or in the night of that darkness which the sun itself made when it was covered over in bright midday. Therefore, open your **heart** to me as the mother of pearl opens her shell to the sky. I will shed upon you the dew of my **passion**, and it will be changed into **pearls of consolation**. (**Treat.**, 5. 5, 248)

Mothers of pearl - springtime – dew

In **springtime** the skies prepare drops of fresh **dew** and shower them down on the face of the sea and on the **mothers of pearl** that open their shells, receive these drops, and turn them into pearls. On the contrary, the mothers of pearl that keep their shells shut do not stop the dew from falling down upon them but stop it from falling into them. (**Treat.**, 4. 6, 217)

Mothers/children – compassion – Hagar/Ishmael – David/Absalom - Paul

Compassion derives its great power from the love producing it. Thus the suffering of **mothers** because of the afflictions of their only **children** is great, as Scripture often testifies. How great was **Hagar's** sorrow over the pains of her son **Ishmael** as she saw him almost die

of thirst in the desert! What commiseration was there in **David's** soul over the misery of his son **Absalom**! Ah, do you not see the **maternal** heart of the great **Apostle**, sick with the sick, burning with zeal for those who were scandalized, filled with continual sorrow for the ruin of the Jews, and dying daily for his beloved spiritual children? (**Treat.**, 5. 4, 243)

Mouth – mind – divine substance

We shall be there as God's completely happy children, and have the honor to be fed with the **divine substance** itself, received into our souls by our **mind's mouth**. (**Treat.** 3.11, 191)

Mouth – will

It uses the **will** as a **mouth** whereby the insensible delight and satiety it takes in enjoying God's presence find entrance. (**Treat.**, 6. 9, 292)

Mud – sea toad (sea devil) – devil

It is said that there is a fish called the **sea toad**, also named the **sea devil**, which by stirring up **mud** and spreading it about disturbs the water around it in order to stay there as in ambush. As soon as it sees any poor little fishes, it darts out upon them and seizes and devours them. Perhaps from this comes our familiar expression "to fish in troubled waters." It is the same with the **devil** in hell as with the sea devil. He lays his ambush in sadness; then, having confused the soul with many troublesome thoughts scattered about the mind, he launches his attack on the affections, overwhelms them with distrust, jealousy, dislike, envy, needless concern over past sins, and adds a crowd of empty, bitter, and melancholy subtleties, so that we reject every kind of reasonable and consoling thoughts. (**Treat.** 11. 21, 258)

Mules – horses – figs – brutish man

It is said that **mules** and **horses** laden with **figs** quickly fall beneath their burden and lose all their strength. More sweet than figs is the law of the Lord, but a **brutish man**, who has become like "the horse and the mule which have no understanding," loses courage and cannot find the strength to bear this dear burden. (**Treat.** 8. 5, 68)

Muscles – body – nerves – tendons – charity – virtues

Without **nerves**, **muscles**, and **tendons**, the whole **body** would break up. Without **charity** the **virtues** can never sustain one another. (**Treat.** 11. 9, 220)

Mushrooms – melons – sick man – desires

For example, a **sick man** desires to eat **mushrooms** or **melons**; although he may have them at a word, yet he does not will to eat them for fear that they will worsen his disease. Who can fail to see that there are two **desires** in this man, the one to eat mushrooms, the other to be cured? Because the desire to be cured is the stronger, it blocks up and chokes the other and stops it from producing any effect. (**Treat.** 1.7, 70)

Music - harmonies

In **music harmonies** are produced in a discord in which contrasting voices correspond so that all of them together make a well- proportioned whole. (**Treat.** 1.8, 72)

Music – harmony

For **music** to be beautiful it is necessary not only that voices be pure, clear, and quite distinct from one another, but also that they be blended in such fashion that a right consonance and **harmony** result by means of both union in the midst of variety and

variety within that union of voices. Not incorrectly, then, is music called *a* discordant harmony, or better, *a* harmonious discord. (**Treat.** 1. 1, 53)

Music – hearing - ears

. It is somewhat the same with all our senses. Among the many **hearers** of a piece of fine **music**, even though all of them hear it all, yet some do not hear it as well or with as much pleasure as others according as their **ears** are more or less acute. (**Treat.** 3.15, 198)

Musician (deaf) – singing – love of God

After the **musician** of whom I have spoken became **deaf**, he had no pleasure in **singing** except sometimes seeing his prince listen attentively to it and take pleasure in it. Happy is the heart that **loves God** with no other pleasure but that it takes in pleasing God! (**Treat.** 9. 11, 124)

Musk – grafting – rose tree – love of God

If you are **grafting a rose tree** and put a grain of **musk** within the cleft of the stock, all the roses that grow from it will smell of musk. Therefore cleave asunder your heart with holy penitence and put the **love of God** within the cleft. Then engraft on it whatever virtue you wish, and the works that spring from it will be perfumed with sanctity without need of any further care. (**Treat.** 11. 2, 199-200)

Musk, herbs (basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon) – water – aroma – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (**Treat.** 1.10, 80)

Musk – robe (golden) - ring – counsels

Although all the **counsels** cannot and should not be practiced by each individual Christian, everyone is bound to love them all since they are all most good. If you have a sick headache and the odor of **musk** annoys you, will you for that reason refuse to admit that such scent is good and agreeable? If a **golden robe** is not becoming to you, will you say that it is of no value? If a **ring** does not fit your finger, will you therefore throw it away as trash? (**Treat.** 8. 9, 77)

Muskmelons – seeds – sugar/water – sugar melons – divine love

Just as **seeds** that of themselves would only produce tasteless melons produce **sugar melons** and **muskmelons** if they have been soaked in **water mixed with sugar** or **musk**, so our hearts, which of themselves are unable to put forth a single good thought for God's service, when steeped in **sacred dilection** "by the Holy Spirit who dwells in us," produce sacred actions which tend towards immortal glory and carry us to it. (**Treat.** 11. 6, 210)

Must – fruit of the vine – grapes – wine - brandy

In like manner, one who says that the **fruit of the vine** is **grapes, must, wine, brandy**, the drink that "cheers the heart of man," and the beverage that comforts the stomach, does not mean that they are fruits of different species but merely that although it is only one single fruit, it has many different properties according *as* it is differently prepared. (**Treat.** 11. 19, 251)

Mustard seed – tree – sap - good works

Thus, like a little grain of **mustard seed**, our **works** are in no way comparable in greatness to the **tree of glory** they produce. Still they have the vigor and virtue to produce it because they proceed from the Holy Spirit. By a wondrous infusion of his grace into our hearts he makes our works become his and yet at the same time lets them remain our own, since we are members of a head of which he is the Spirit and since we are engrafted on a tree of which he is the divine **sap**. (**Treat.** 11. 6, 211-212)

Myrrh – feast - garden – honeycomb – honey – wine – milk - redemption

The divine lover, like the shepherd he is, prepared a rich **feast** in country style for his sacred spouse, and described it in such wise that mystically it represents all the mysteries of man's redemption. "I have come into my **garden**," he says, "I have gathered my **myrrh**, with all my **perfumes**. I have eaten my **honeycomb** with my **honey**, I have mingled my **wine** with my **milk**. Eat, O friends, and drink, and be inebriated, my dearly beloved!" Ah, Theotimus, when was it, I ask you, that our Lord came into his **garden** except when he came into his Mother's most pure, most humble, and most sweet womb, filled with all the flowering plants of holy virtue? How did our Lord gather his **myrrh with his perfumes**, except when he added suffering to suffering "to death, even to the death on a cross?" By such sufferings he joined merit to merit, and treasure to treasure in order to enrich his spiritual children. How did he eat his **honeycomb** along with his **honey**, except when he lived with a new life, reuniting his soul, more sweet than honey, to his body, pierced and wounded with more holes than a honeycomb? When he ascended into heaven and took possession of all things attached to and depending on his divine glory, what else did he do but mix the gladsome **wine** of his soul's essential glory with the delight-giving **milk** of his body's perfect felicity in a manner even more excellent than he had done up to that hour? (**Treat.**, 6. 6, 284-285)

Myrrh – vessel – Magdalen

It means that **she** is there as a **vessel** of honor, to receive drop by drop the **myrrh** of sweetness that her beloved's lips distill into her heart. (**Treat.**, 6. 8, 291)

Myrrh tree – incision – Francis of Assisi

The **myrrh tree** produces its gum and first sap by way of heat and transpiration, but it must be helped by an **incision** so that it can give forth all its juice. In like manner **St. Francis'** divine love appeared in his entire life like a kind of perspiration, for in all his actions he breathed forth only this sacred dilection. But to cause its incomparable abundance to appear plainly, God's seraph came to make the **incision and wounds**. (**Treat.**, 6. 15, 313)

Myrrh tree – liquor – Cross

Hence it departed from his body by way of ecstasy, driven and forced on by the abundance and power of love, just as we see the **myrrh tree** sending forth its first **liquor** out of sheer abundance although no one presses it or draws upon it in any way, in keeping with what he himself said, as we have already noted, "No man takes my life from me, but I lay it down of myself." (**Treat.** 10. 17, 193)

Mystic victim - altar of heart – soul

The **soul** imitates the great Psalmist who in spirit went around and ran through the marvels of God's goodness, and then on the **altar** of his heart immolated a **mystic victim**—the utterances of his voice in hymns and psalms of admiration and blessings. (**Treat.**, 5. 8, 254)

Namaan – leprosy – stream of salvation

Like **Naaman**, we come out of the **stream of salvation** more pure and clean than if we had never had **leprosy**. (**Treat.** 2.5, 116)

Naaman – old/new

He must be like **Naaman**, who drowned and buried in the waters of the Jordan his infected, leprous old life, so as to live a clean, healthy new life. Of him it might well be said that he was no longer the **old** Naaman, leprous, foul, and infected, but a **new** Naaman, clean, fair, and healthy, for he was dead to leprosy but living to health and cleanness.' (**Treat.** 7. 7, 34)

Needle- embroidery – servile fear – virtues

Nevertheless, although the lady we spoke of does not leave the **needle** in her work after it is finished, yet as long as anything remains to be done to it, or if some other task calls her away, she leaves the needle sticking in the carnation, rose, or pansy she is **embroidering** so as to have ready at hand when she returns to her work. In like manner, Theotimus, as long as divine providence fashions the **embroidery of virtues** and the work of divine love in our souls, it always leaves **servile or mercenary fear** in them until charity is made perfect. (**Treat.** 11. 17, 244)

Needle - embroidery pattern – silks – satin – flowers

Sometimes, Theotimus, you will see a virtuous lady who is no less willing to "eat her bread in idleness," than she whom Solomon praised so highly. She will lay **silk** in beautifully varied colors on pure white **satin** to make an **embroidered pattern** of various beautiful **flowers**, and these she will afterwards richly embellish with gold and silver in suitable designs. The work is done with a **needle** which she inserts wherever she wants to place the silk, silver, or gold. However, the needle is not left permanently in the satin but only to draw in the silk, gold, and silver and prepare a way for them; hence as soon as they are laid on their foundation, the needle is withdrawn. In like manner, when God's goodness wishes to place many varied virtues in the human soul and afterwards to embellish them with his sacred love, he makes use of the **needle of servile or mercenary fear**, which usually first pricks our hearts. This needle is not left there, but according as the virtues are drawn into the soul and laid upon it, servile and mercenary fear departs. This is in keeping with the word of the beloved disciple, "Perfect charity casts out fear." (**Treat.** 11. 16, 243)

Needle – magnet – north – rapture of love

This **rapture of love** is brought about in the will in the following manner. God touches it with those sweet allurements, and then, just as a **needle** touched by a **magnet** turns and moves towards the **north** forgetful of its sensible condition, so the will touched with heavenly love is moved forward and borne towards God. (**Treat.** 7. 5, 28)

Needles – loadstone – presence of Lord - faculties

A man puts a piece of **loadstone** among several **needles** and sees them instantly turn their points towards their loved magnet and attach themselves to it. So too when **our Lord** makes his most joyful **presence** felt in the depths of our soul, all our **faculties** turn and point in that direction so as to come and join such an incomparable source of delight. (**Treat.**, 6. 7, 287)

Nerves – body – muscles – tendons – charity – virtues

Without **nerves**, **muscles**, and **tendons**, the whole **body** would break up. Without **charity** the **virtues** can never sustain one another. (**Treat.** 11. 9, 220)

Nets - spiders – web – oppressive weather – devil – sad

Just as **spiders** rarely spin their **webs** except when the **weather is oppressive** and the skies cloudy, in like manner this malignant spirit never finds it as easy to spread the **nets** of his suggestions among gentle, kindly, and happy souls as among the gloomy, **sad**, and melancholy. (**Treat.** 11. 21, 258)

Niches – statues (marble) – Carthusians chanting psalms

He desired the next day to see by experience what he had learned from his companion's account, and found those **fathers** in their **stalls**, standing like **marble statues** in a row of **niches**, motionless, devoid of all movement but that of **chanting the psalms**, which they did with truly angelic attention and devotion as is the custom of their holy order. (**Treat.** 8. 10, 82)

Night – flowers - violet – rose – daisy – lily – sun – charity

All **flowers** lose their usual brilliance and beauty in the darkness of **night**. However, in the morning when the **sun** again makes these same flowers visible and pleasing to us, it does not make their beauty and grace equal. Although its light is spread over them all, it still makes them bright and glorious in different measures according as they are more or less susceptible to the effects of its splendor. Even though the **light of the sun** falls alike on the **violet** and the **rose**, it never makes the first as fair as the second, or the **daisy** as lovely as the **lily**. However, if the sun were to shine very brightly on the violet but because of mist very faintly on the rose, then it would undoubtedly make the violet fairer to look at than the rose. So too, my Theotimus, if with equal **charity** one man suffers death by martyrdom and another man suffers hunger because of fasting, who does not see that the value of such fasting is not equal to that of martyrdom? No, Theotimus, no one would dare to assert that in itself martyrdom does not have greater perfection than fasting. Since charity is more excellent, and since superadded charity does not detract from but rather adds to its excellence, charity as a result will leave martyrdom the superiority it naturally has over fasting. (**Treat.** 11. 5, 207)

Night – roses – thorns – day – spring – winter – our days on earth

Yes, Lord, your will be done, **on earth** where we have no pleasure without admixture of some pain, no **roses** without **thorns**, no **day** without a **night** to follow, no **spring** without a **winter** that went before, on earth, Lord, where consolations are rare and trials are countless. (**Treat.** 9. 1, 99)

Nightingale – cage – Francis of Assisi

Theotimus, I beseech you, look at this spirit who like a heavenly **nightingale** is shut up in the **cage** that is his body. In it he cannot sing benedictions to his eternal love as he desires, and he knows that he can better warble and practice his fair melody if he can gain the open air so as to enjoy freedom and the company of other **philomels** among the bright, flowering hills of that blessed land. Therefore he cries out: "Alas, O Lord of my life, by your most sweet mercy, deliver me, poor as I am, from this bodily cage of mine. Deliver me from this narrow prison, so that when released from such slavery I can fly where my dear companions await me in heaven on high to join me to their choirs and encompass me with their joy. There, O Lord, I shall join my voice to theirs and make with them a sweet harmony of delightful melodies and words, and sing, praise, and bless your mercy." (**Treat.**, 5. 10, 260)

Nightingale – flame – song - goldfinches – movements of love

Thus minor virtues in our Lady, St. John, and other great saints were of more value before God than the loftiest virtues of many lesser saints, just as many of the slight **movements of love** in the seraphim **flame** more brightly than do the highest movements in angels of the lowest order, or as the **song** of **nightingales** just learning to sing is incomparably more melodious than that of the best-trained **goldfinches**. (Treat. 11. 5, 208)

Nightingale – song – Christians’ good example (Pachomius)

I think that in this story I see a **nightingale** that wakes at the earliest dawn, begins to stir, stretch out, unfold its wings, flit from bough to bough in its thicket, and little by little to pipe its sweet **song**. Did you not notice how the **good example of those charitable Christians** aroused and awakened with a sudden start Blessed **Pachomius**? (Treat. 2.13, 137)

Nightingale – song – duties - prayer

The **nightingale** has no less love for its **song** when it pauses than when it sings. The devout heart has no less love when it turns to external **duties** than when it **prays**. (Treat. 12. 5, 267-268)

Nightingale – soul - praises

O God, my Theotimus, see how a **soul** ardently urged on by longing to praise its God is touched by most delicious pain and by most painful delight when, after a thousand efforts at praise, it finds that it has fallen so far short! Alas, this **poor nightingale** would like to raise its notes ever higher and higher and to perfect its melody so as better to sing blessings to its beloved. The more the soul **praises**, the more it is pleased with praising. The more it is pleased with praising, the greater it is displeased that it cannot praise God still more. To find the best possible contentment in this passion, it makes efforts of every kind and amid them it falls because of weakness. (Treat., 5. 8, 255)

Nightingale – warbling – woods - finches – linnets – goldfinches – Savior’s praises

If a man had spent a good while in the morning in the nearby **woods** listening to the pleasant **warbling** of a great number of **finches, linnets, goldfinches**, and other such little birds and then happened to hear a **master nightingale** that in perfect melody filled both air and ear with its wonderful voice, he would beyond doubt prefer that single woodland singer to the whole flock of others. So too when we have heard all the praises that so many creatures, each one rivaling the others, send up with one mind to their creator, and then we finally hear the **praises** rendered by the **Savior**, we find in them a certain infinity of merit, value, and sweetness which surpasses every hope and expectation of the heart. (Treat., 5. 11, 262)

Nightingale (mystic) – canticle – pleasure

You can easily recognize this, Theotimus: if this **mystic nightingale** sings to **please God**, it will sing the **canticle** it knows to be most agreeable to divine providence. However, if it sings for the pleasure it takes in its own melodious singing, it will not sing the canticle most pleasing to heavenly goodness but that which is most **pleasing to its own taste** and from which it expects to draw most pleasure. (Treat. 9. 10, 121)

Nightingale (sacred) – Francis of Assisi – praises

Thus it was with the glorious **St. Francis**. Amid his pleasures in **praising** God and singing his canticles of love, he shed a great flood of tears, and from weakness often let fall whatever he held in his hands. Like a **sacred nightingale** he lay in a swoon and his breath was often lost by his aspirations to praise him whom he could never praise enough. (Treat., 5. 8, 255)

Nightingale's song – complacency

According to Pliny, **nightingales** are so pleased by their own **song** that out of such complacency they do not stop warbling for fifteen days and fifteen nights. In rivalry with one another, they constantly force themselves to sing better, so that when they sing best they take the greatest **complacency** in it. This increase of complacency bears them on to still greater efforts to trill better. Hence they so much increase their complacency by their song and their song by their complacency that often they are seen to die and their throats to burst from singing. Worthy indeed of the fair name of philomel are such birds, since they die in love and for love of melody. (**Treat.**, 5. 8, 254-255)

Nightingales – sing – devotion

At first small, young **nightingales** try to **sing** so as to imitate the large ones. But having been trained and become masters, they **sing** because of the pleasure they take in warbling. They become so passionately attached to this pleasure, as I have said elsewhere, that by force of straining their voices their throats burst open and they die. So too at the beginning of their **devotion** our hearts love God so as to be united to him, to become agreeable to him, and to imitate him because he has eternally loved us. But little by little after they are formed and trained in holy love, they imperceptibly bring about a change. In place of loving God in order to please God, they begin to love him for the pleasure they themselves take in the exercises of holy love. Instead of being in love with God, they fall in love with the love they have for him. They are attached to their own attachments. (**Treat.** 9. 9, 120)

Noonday – dawning day – earth – heaven

Here in the half-light of **dawning day**, we are afraid that instead of the spouse we may come upon some other object that may catch and deceive us. When we meet God in **heaven** where he feasts and reposes in the **noonday** of his glory, there will be no further way to be deceived. (**Treat.**, 4. 1, 203)

Noonday light – faith - glory

If divine truths are so sweet when proposed in the obscure light of **faith**, O God, what shall those truths be when we contemplate them in the **noonday light of glory**! (**Treat.** 3.9, 187)

Novice – Isaac- apprentice – loving God

But to see **Isaac** in the springtide of life, still only a **novice** and **apprentice** in the art of **loving God**, offer himself upon his father's bare word to the sword and fire so as to become a holocaust of obedience to God's will—this is a thing that surpasses all wonder! (**Treat.** 12. 10, 276)

Novice – monastery of devout life – virtue

We should not be troubled at finding ourselves always **novices** in the exercise of **virtue**. In the **monastery** of the devout life every man knows himself to be always a novice, and the whole of our life is destined to be a probation. There is no clearer proof that one is not only a novice but worthy of expulsion and reprobation than to think and hold oneself to be professed. According to the rule of that order, it is not the solemn ceremony but the fulfillment of its vows that turns novices into professed members. Its vows are never fulfilled as long as anything remains to be done for their observance. The obligation of serving God and making progress in his love always lasts until death. (**Treat.** 9. 7, 114)

Novices – apprentices – love of God

Among them are those who are newly delivered from their sins and firmly resolved to **love God**, but nevertheless are still **novices** or **apprentices** and are tender and weak. (**Treat.** 10. 4, 149)

Novices – boys (young) – horseback riding – apprentices - fears

When **young boys** beginning to **ride horseback** feel their horse rear up a little, they do not grip him with their knees alone but also catch hold of the saddle with their bare hands. After they are a little more experienced, they keep hold only by sitting tight. In the same way when **novices and apprentices** in God's service find themselves frightened by the assaults that the enemy delivers at the start, they not only make use of filial but also of servile and mercenary **fear**. They hold on as best they can so as not to fall away from their resolution. (**Treat.** 11. 18, 250)

Nurse – mother – love - complacence

It is not only that the movement of **love** takes rise from the **complacence** the heart feels at its first meeting with the good, and that it finds fulfillment in a second complacence arising in the heart after its union with the thing beloved. Furthermore, it depends for preservation on this complacence, and can live only by means of that which is its **mother** and **nurse**; hence as soon as complacence ceases, love ceases. (**Treat.** 1.7, 68-69)

Nurse – Savior

The **Savior** has nourished us from our tender youth. Yes, like a loving **nurse** he formed us and took us into the arms of his divine providence from the instant of our conception: (**Treat.** 7. 8, 36)

Nursed – bosom – charity

How good it is to see souls **nursed** at the very **bosom** of charity writing of its holy sweetness! (**Treat.**, Preface, 38)

Nursery – Solomon – maidens

Finally, there were "young **maidens** without number," who were kept in reserve, as in a **nursery**, so as to take the place of the preceding group according as they dropped out. (**Treat.** 10. 4, 149)

Nutmeg, herbs (basil, rosemary, marigold, hyssop, cloves, cinnamon, lemon, and musk) – water – aroma – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (**Treat.** 1.10, 80)

Nuts – sugar – fruits - peaches – apricots – yellow plums – charity

Yes, so far is **charity** from depriving other virtues of their natural pre-eminence and dignity that on the contrary, since it has this property of perfecting the perfections it encounters, in proportion as it finds greater perfection, it grants still greater perfection. It is like **sugar**, which seasons **fruits** with its sweetness in such wise that, as it sweetens them, it

leaves them different in taste and sweetness according as their tastes are naturally unequal. It never makes **peaches** and **nuts** as sweet and pleasant as **apricots** and **yellow plums**. (Treat. 11. 5, 207-208)

Nymphs – bees – honey – meditation - contemplation

Little fledgling **bees** are called **nymphs** or "schadons" until they begin to produce honey, and then they are called "avettes" or bees. In the same way, prayer is called **meditation** until it produces the **honey of devotion**, after which it is converted into **contemplation**. The bees move about the fields, foraging here and there and gathering **honey**; when they have stored it up, they work in it because of the pleasure they take in its sweetness. So also we meditate in order to gather the love of God, but after we have gathered it in, we contemplate God and are attentive to his goodness because of the delight love enables us to find in it. (Treat., 6. 3, 275)

Nymphs – bees – spiritual life

Bees are born as **worms**, then become **nymphs** crawling on foot and finally flying insects. We do the same, Theotimus, if we live a **spiritual life**. We forsake our merely human life in order to live a loftier life above ourselves. (Treat. 7. 6, 31)

Oak – grafting – pear

We cannot **graft** an **oak tree** on a **pear tree**, as these two trees are very contrary to one another in character; nor can we graft anger, rage, or despair on charity, or at least it would be very difficult to do so. (Treat. 11. 21, 257)

Ocean - fishers – precious stones – oil – glory

According to Pliny, when **fishers for precious stones** dive down into the water, they put **oil** into their mouths so that they can spread it about and thus have more light to see in the waters where they swim. Theotimus, when a blessed soul has dived down and plunged into the **ocean** of God's essence, he will pour into its intellect the sacred light of glory, which will bring day itself to this abyss of "light inaccessible," so that by the brightness of **glory** we may see the brightness of divinity. (Treat. 3.14, 197)

Ocean – fishes – shores

The **fishes** in the **ocean** enjoy its incredibly wide extent, but no one fish nor even the whole multitude of fishes ever saw all the **shores** of the sea or wetted their scales in all its waters. (Treat. 3.15, 199)

Ocean – swim – soar- air – divinity - heaven

Theotimus, freely and to the full extent of their desires our **souls** shall **swim** in the **ocean** and **soar** in the **air** of the **divinity**. (Treat. 3.15, 199)

Ocean of perfume – water (drop)

Tell me, I ask you, Theotimus, if a **drop** of ordinary **water** thrown into an **ocean of perfumed water** had life and could speak and describe the state in which it was, would it not cry out in great joy, "O mortal men, I live indeed, but I do not live by myself, but this ocean lives in me and my life is hidden in this abyss." (Treat., 6. 12, 302)

Oil – fishers – precious stones – ocean - glory

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waters where they swim. Theotimus, when a blessed soul has dived down and plunged into the **ocean** of God's essence, he will pour into its intellect the sacred light of glory, which will bring day itself to this abyss of "light inaccessible," so that by the brightness of **glory** we may see the brightness of divinity. (**Treat.** 3.14, 197)

Oil – vessel (empty) – Eliseus – God's mercy - heart

As long as the poor widow had **empty vessels**, the **oil** that **Eliseus** had miraculously multiplied by prayer never stopped to flow. In the same measure as our **heart** expands itself, or to put it better, in the same measure that it permits itself to be enlarged and expanded and does not deny to **God's mercy** the room made by its consent, his mercy ever pours forth and increasingly spreads out its holy inspirations. They keep on increasing, and they cause us to increase more and more in sacred love. (**Treat.** 2.11, 130)

Oil (sacred) – God's mercy

This is to the end that God's majesty, as he has ordained for us as well, should not "be overcome by evil, but overcome evil by good,"^o that his **mercy** like a **sacred oil** should keep itself "above judgment,"^o and "his mercies be above all his works." (**Treat.** 2.5, 116)

Oil of benediction – beard – garment

Thus the **oil of benediction** which was poured upon the Savior as upon the head of the Church militant and triumphant spreads over the society of the blessed who, like the sacred **beard** of this divine Master, are always attached to his glorious face, and it runs down upon the company of the faithful who, like **garments**, are joined and united by love to his divine majesty. (**Treat.** 11. 6, 211)

Ointment – perfumes – repentance - Savior

When it is drawn, it runs, but still it would not run if the **perfumes** that draw, and by which it is actually drawn, did not enliven the heart by the power of their precious odor. As its course grows swifter and it approaches nearer to its heavenly spouse, it ever feels in a more delightful way the sweetness he diffuses, until at last he himself flows into that heart like an **ointment** that is poured out. (**Treat.** 2.21, 159-160)

Ointment – wine (new) – cask – love of spouse

Love for her **spouse** was within her heart and beneath her breasts like strong **new wine** which cannot be kept in the **cask** for it would break out in every part. Because the soul follows its love, after the spouse had said, "Your breasts are better than wine, smelling sweet with the best **ointments**," she adds, "Your name is like oil poured out." just as the spouse poured his love and his soul into his bride's heart, so too the bride in turn pours her soul into her spouse's heart. (**Treat.**, 6. 12, 301)

Ointments - perfumers – storehouse - charity

. Even when **perfumers** are no longer in their shops, they carry about with them for a long time the scent of the perfumes they had handled. In like manner, those who have been in the **storehouse** of heavenly **ointments**, that is, in most holy **charity**, for some time afterwards retain its scent. (**Treat.**, 4. 10, 228)

Ointments – slave – cart – God's drawing

. Let no man think that you drag me after you like a forced **slave** or like a lifeless **cart**. Ah, no! you **draw** me "to the odor of your **ointments**." (**Treat.** 2.13, 138)

Old men – children – love - differences

Old men love **children**, not because of similar qualities, but because the great simplicity, frailty, and tenderness of the children raise up and make more evident their own prudence and steadiness, and this dissimilarity is pleasant to them. On the contrary, **children** love **old men** because they see that they are interested in them and careful of them, and by some secret sense they recognize that they have need of such care. (**Treat.** 1.8, 72)

Olive – water – deluge - dove – devout soul

Amid the **waters** of the **deluge** of his just wrath he keeps safe the green **olive**, and he enables the devout soul, like a chaste **dove**, to find it at last if it will only lovingly meditate in the manner of doves. (**Treat.** 9. 1, 98)

Olive tree – cabbage plants – vine – men and serpents

First of all, just as we see that the **vine** as it were hates and avoids **cabbage plants**, since the two are harmful to one another, while on the contrary it finds delight in the **olive tree**, so also we perceive between **men and serpents** a natural opposition so strong that the mere spittle of a man who is fasting causes the serpent to die. (**Treat.** 1.11, 81)

Olive tree – grape vine – grafting - charity - virtues

It is true, Theotimus, as we have said elsewhere, that an **olive tree** planted near a **grape vine** imparts its flavor to it. In like manner, when **charity** is placed near the other **virtues** it imparts its perfection to them. But it is also true that if we **graft** grape vines upon an olive tree, it not only more perfectly imparts its taste to the olive tree but it also makes its share in its sap. So too you must not be content only to possess charity and along with it the practice of the virtues; you must provide to practice them by and for charity, so that they may be rightly attributed to it. . (**Treat.** 12. 8, 270-271)

Olives – grapes – virtues

Of their own character these virtues have so large a relation to God and are so susceptible to impressions of heavenly love that to make them share in its sanctity they need only to be with it, that is, in a heart that loves God. Similarly, to give the taste of **olives** to **grapes**, it is only necessary to plant the grape vine among the olive trees. By mere proximity, without touching one another at all, these plants interchange their savors and properties, so great an inclination and so close an affinity do they have one with the other. (**Treat.** 11. 3, 201)

Orange blossom – smelling – pink- rose – rosemary – thyme – hyacinth – perfumed water - meditation - contemplation

Meditation is similar to one who **smells** a **pink, rose, rosemary, thyme, hyacinth,** and **orange blossom** separately one after the other. **Contemplation** is like one who smells **water** containing **perfume** made up of all those flowers. In a single sensation, the second man takes in all those odors united together, while the other sensed them as separate and distinct. There is no doubt that this one unique odor which comes from the intermingling of all those scents is more sweet and precious than the scents out of which it is composed, smelled separately one after the other. (**Treat.**, 6. 5, 280-281)

Ornaments – crown – contemplation – meditation

We can inspect the beauty of a richly wrought **crown** in two ways: either by examining all its ornaments and all the particular details out of which it is composed one after the other, or else after all the particular details have been thus considered, by looking at the entire work together in one single, simple view. The first way is like **meditation**, in which we consider, for example, the effects of God's mercy so as to arouse ourselves to love him. The second resembles **contemplation**,

in which we consider with one single, steady mental gaze, the whole variety of those same effects as one single beautiful object composed of all the parts constituting a single splendid jewel. In meditation we count off as it were the divine perfections we perceive in a mystery; in contemplation we make a sum total out of them. (**Treat.**, 6. 5, 280)

Ostrich – egg – sun – Council decisions

Investigation and discussion, therefore, are made in the priests' court by the doctors, but resolution and acceptance are made in the sanctuary, where the Holy Spirit, who animates the body of the Church, speaks through the mouths of its chiefs as our Lord promised. Similarly, the **ostrich** lays its **eggs** on the sands of Libya, but the **sun** above hatches out her chicks. (**Treat.** 2.14, 140)

Owl's sight – light - intellect

The **owl's sight** is strong enough to see the somber **light** of a clear night, but not strong enough to stand the light of midday, which is too brilliant to be borne by eyes so dim and weak. So too our **intellect**, although strong enough to consider natural truths by reason, and even the supernatural things of grace by the light of faith, is still unable by the light of either nature or faith to attain to a vision of the divine substance in itself. (**Treat.** 3.14, 196-197)

Oxen – asses (Job's) – intellect - senses

Job's "oxen were sloughing" the soil, while the useless "**asses** were feeding beside them," eating the grass they owed to the oxen who did the work. While the **intellectual** part of our soul is engaged in honest and virtuous love directed to some worthy object, it often happens that the **senses** and the faculties of the inferior part tend towards that union which is proper to them and is their **pasturage**. This takes place although union belongs only to the heart and the spirit, which alone can produce true, substantial love. (**Treat.** 1.10, 79)

Oyster – pearl – complacence - God

Which belongs more properly to the other, the **pearl** to the **oyster** or the oyster to the pearl? The pearl belongs to the oyster because it drew the pearl into itself, but the oyster belongs to the pearl because the pearl gives its name and value to it. **Complacence** makes us possessors of God, by drawing his perfections into us, but it also makes us possessed by God by fastening and applying us to his perfections. (**Treat.**, 5. 3, 240)

Pachomius - bed of infidelity

Theotimus, although he was a naturally good man, poor **Pachomius** was then sleeping on the **bed of infidelity**. (**Treat.** 2.13, 136-137)

Pachomius - God's call - voice (sweet) – good example

By means of these Christians' **good example**, as though by a **sweet voice**, **God calls** him, awakens him, and gives him the first feeling of the vital warmth of his love. (**Treat.** 2.13, 137)

Pachomius - melody – canticle of conversion

With a **melody** both humble and loving he (**Pachomius**) intones the **canticle of his conversion**, and in it he testifies for the first time that he has now come to know the one true God, creator of heaven and earth. (**Treat.** 2.13, 137)

Pachomius - nightingale – song – Christians' good example

I think that in this story I see a **nightingale** that wakes at the earliest dawn, begins to stir, stretch out, unfold its wings, flit from bough to bough in its thicket, and little by little to pipe its sweet **song**. Did you not notice how the **good example of those charitable Christians** aroused and awakened with a sudden start Blessed Pachomius? (**Treat.** 2.13, 137)

Pachomius - sun – God's light

In it God touched him, as the **sun** touches the earth, with a ray of **his light** that filled him with a great feeling of spiritual pleasure. Because of this **Pachomius** shakes himself free from distractions so that with more attention and ease he may gather up and savor the graces he has received, and he retires apart to ponder upon them. (**Treat.** 2.13, 137)

Pachomius' affections - wings – flies

Then he (**Pachomius**) lifts up his heart and hands to heaven, to which inspiration draws him, begins to spread the **wings of his affections**, and **flies** with distrust in himself but trust in God. (**Treat.** 2.13, 137)

Painter – master – habits

No one calls a man intemperate because of a single act of intemperance, or says that a **painter** is not a **master** of his art because of a single failure. However, just as all such **habits** are established by the succession and impression of many acts, so also we lose them by long neglect of such acts or by many contrary acts. (**Treat.**, 4. 4, 210)

Painter – print-maker – nature - creation

I ask you to imagine, on the one hand, an artist engaged in **painting** a picture of our Savior's birth. I write this in the days dedicated to this holy mystery. No doubt he will give the picture thousands of touches with his brush, and take not only days but weeks and months to complete it with the various persons and other objects that he wishes to portray in it. On the other hand, let us look at a **print maker**. After he has placed a sheet of paper on the plate with the same mystery of the Nativity engraved upon it, he gives it only a single stroke of the press. By this one stroke, Theotimus, he will complete his whole task. In an instant he will draw off a picture representing in a beautiful engraving all that had been imagined as described in the sacred history. Although he made but one single movement, his work contains a great many persons and various other objects, each one clearly distinct in order, rank, place, distance, and proportion. If one were not acquainted with the secret of the work, he would be greatly astonished to see so many varied effects issue from a single act. In the same way, Theotimus, **nature like a painter** multiplies and diversifies its acts according as it has various works in hand. It takes it a long time to complete its great effects. But **God, like a printer**, has given existence to all the different creatures which have been, are, or shall be, by one single stroke of his all-powerful will. From his idea, as from a well-cut plate, he draws this marvelous distinction of persons and other things that succeed one another in seasons, ages, and times, each one in its order as they were destined to be. This supreme unity of the divine act is opposed to confusion and disorder but not to distinction and variety. On the contrary, it employs these last to bring forth beauty by reducing all difference and diversity to proportion, proportion to order, and order to the unity of the world, which comprises all created things, both visible and invisible. (**Treat.** 2.2, 105)

Painter – pupil – charity – virtues

When a **painter** holds and guides his **pupil's** hand, the stroke that results is chiefly credited to the painter. Although the pupil contributed the movement of his hand and pressure on the brush, still the master on his part joined his movement to the pupil's and made the impression through him in suchwise that honor for whatever good the work has is attributed particularly to the master. However, the pupil is still praised because of the flexibility with which he adjusted his movement to the teacher's guidance. Oh, how excellent are the actions of the **virtues** when **divine love** imparts its sacred movement to them, that is, when

they are performed out of a motive of dilection! This is done in different ways. (**Treat.** 12. 8, 271)

Painting – Apelles – attention

Apelles did better at one time than at another, and sometimes he surpassed himself. Ordinarily he gave his whole art and his whole **attention** to **painting** Alexander the Great. However, he did not always give them so totally and entirely but that there remained certain other efforts. In them he did not use greater art or greater affection but he used them in a livelier and more perfect way. He always used all his genius to paint those portraits of Alexander well since he used it without reservation, but sometimes he used it more effectively and successfully. Who is ignorant of the fact that we can note progress in this holy love and that the end of saints is crowned with a more perfect love than their beginning? (**Treat.** 10. 3, 146-147)

Painting of “running horse” - knight – artist

A certain **knight** once requested a famous **artist** to make him a **picture of a running horse**, and when the painter gave him a picture of the horse on its back and rolling about in the dust as it were, the knight became very angry. Whereupon the painter turned the picture upside down, and said, "Do not be angry. All that is needed to change the position of a running horse into that of one rolling on its back is to invert the picture." Theotimus, anyone who wishes to see clearly the kind of zeal or jealousy we must have for God needs only to give proper expression to the jealousy we have with regard to human things and then invert it. Such must be the jealousy that God requires of us for himself. (**Treat.** 10. 14, 178)

Paintings (small) - Pereicus – simplicity - charity

Towards the end of his life **Pereicus painted** only **small pictures** and common scenes, such as barber shops and shoe shops, burros laden with grain, and similar trifling subjects. Pliny thinks that he did this in order to lessen his great reputation, so that in the end he became known as painter of rubbish. Yet the greatness of his art showed so clearly in his small works that they were sold at a higher price than larger pieces by other painters. In the same way, Theotimus, little acts of **simplicity**, abjection, and humiliation in which the great saints took such keen delight in order to hide themselves and put their hearts under shelter against vainglory were done with great excellence in the art and ardor of **heavenly love**. Hence they were found more pleasing in God's sight than great and famous deeds performed by many others with little charity and devotion. (**Treat.** 11. 5, 208)

Palace – apple – world - Christian soul

It is as though St. Paul had said, "We are so abject that if the world is a **palace**, we are thought to be what is swept out of it; if the world is an **apple**, we are its parings." (**Treat.**, 6. 15, 310)

Palace – sea – storms – life - heaven

If there is profit of any sort in **living** amid the perils, continual **storms**, and perpetual agitations and vicissitudes that must be suffered at **sea**, who would ever equate such pleasure with the comfort of living in a **royal palace** where there is everything one can wish and even delights incomparably beyond any wish? (**Treat.** 3. 7, 181)

Palm – doves – garden – lilacs – hyacinth – marble - beauty of Beloved

The companions of the sacred spouse asked her what manner of man her beloved was, and she answered them by describing in a wonderful way all the parts of his perfect beauty. His color is radiant and ruddy; his head is golden; his locks are like a branch of **palm fronds** as yet unopened; his eyes are like **doves**; his cheeks are like little patterns, beds, or squares in a **garden**; his lips are like **lilacs** bedewed with all odors; his hands are beringed with **hyacinth**; his legs are like **marble columns**. Thus she proceeds to meditate upon his supreme beauty in detail until at length she

concludes by way of contemplation and puts all his beautiful qualities into one: "His throat is most sweet and he is all delight: such is my beloved, and he is my dear friend." (**Treat.**, 6. 5, 280)

Palm trees – dates – climate – human nature

To conclude, Theotimus, **our wretched nature**, corrupted as it is by sin, is like the **palm trees** we have here. They put forth certain imperfect products, attempts at fruit as it were, but it is reserved for trees in warmer countries to bear whole, ripe, seasoned **dates**. So too this **human heart of ours** in the most natural way produces certain beginnings of love for God. But to advance as far as loving him above all things, which is the true maturity of love owed to such supreme goodness, belongs only to hearts animated and assisted by heavenly grace and in the state of holy charity. (**Treat.** 1.17, 97)

Parable – king/princess – divine love

Let us use a parable, Theotimus, since this method found such favor with the supreme master of the love we are teaching. Once there was a great and brave king espoused to a most amiable young princess. On a certain day, in order to converse with her with greater ease he took her apart into a very secluded room. After some conversation, he saw her fall down unconscious before him as the result of some unforeseen attack. This came to him as a very severe shock and almost caused him also to collapse in a swoon at her side, for he loved her more than his own life. Yet the same love that brought him this great attack of grief brought him equal strength to bear up under it. It aroused him to remedy with the utmost speed the evil that had befallen his life's beloved companion. Quickly he opens a nearby cabinet, takes out an infinitely precious cordial, fills his mouth with it, forcibly opens the lips and clenched teeth of that beloved princess, then blows and forces the precious liquor out of his own mouth and into that of the poor unconscious woman, pours the rest of the phial around her nostrils, temples, and heart, and thus causes her at length to return to herself and regain her senses. Thereupon he gently lifts her up and by the aid of remedies reinvigorates and revives her so that she begins to rise to her feet and walk about quietly with him. She does this only by his aid, for he continues to assist and support her with his arm. At length, he places over her heart an epithem so precious and of such efficacy that she feels herself completely restored to her former health. She walks about alone and by her own power. Her beloved husband no longer gives her such firm support and merely clasps her right hand gently within his hands and holds his right arm folded over hers and over her breast. He continued to assist her in this way and thus carried out in her behalf these four most acceptable services: (1) he testified that his own heart was lovingly solicitous for her; (2) he continued to alleviate her distress a little; (3) if any feeling of her former weakness should return to her, he was ready to hold her up; (4) if she happened to come upon a stairway or rough and difficult spot, he would have held and supported her, or if she had wanted to walk a little faster, he would firmly sustain and support her. He remained there, affording her this heartfelt care until nightfall, and he still wished to lend his help when she was placed upon her royal couch. (**Treat.** 3. 3, 168-169)

Paralysis (spiritual) – affection for venial sins

As a result, such **affection** causes us to lose the interior help and assistance that are like vital, animating spirits in the soul. When they fail, there follows a kind of **spiritual paralysis**, and if left uncured it finally leads to death. (**Treat.**, 4. 2, 205-206)

Paralytic – pool – will – love of God

This slight imperfect love, whose stirrings are felt by nature, is only a sort of will without will, a will which would will but does not will, a sterile will, which produces no true effects, a **paralytic** will that sees the healthful **pool of holy love** but does not have strength to throw itself into that pool. (**Treat.** 1.17, 97)

Parliament (Senate) - lawyers – arguments - decisions

If faith, hope, and charity are formed by this holy acquiescence in the spirit's point, how can there be formed discursive arguments that depend on the light of faith? It is like this. We see how **lawyers** dispute with many **arguments** over the deeds and rights of parties in court, and how the **Parliament or Senate** from its superior place resolves all the difficulties by its **decision**. Even after this decision has been pronounced, lawyers and listeners do not stop arguing among themselves as to the motives Parliament may have had. In like manner, Theotimus, after reasoning and, above all, God's grace have persuaded the point and supreme eminence of the spirit to acquiesce and to make the **act of faith** in the manner of a judgment, the **intellect** does not immediately cease to discuss this same act of faith already made so as to consider the motives and reasons for it. However, theological arguments are stated in the courtroom and at the bar of the soul's superior part, while the acquiescence is given higher up on the bench and at the tribunal of the spirit's point. (**Treat.** 1.12, 87)

Partridge – fowler – vocation

If a **fowler** goes straight to a **partridge's** nest, the bird will show herself to him and pretend to be weak and lame. She will rise up as if to make a great flight and then fall down all of a sudden as though unable to go any further. All this is done so that the hunter will keep after her, think he can catch her easily, and thus be distracted from finding her little ones outside the nest. When he has chased her for a while and fancies he has caught her, she takes to the air and escapes. Thus too when our enemy sees a man who by God's inspiration undertakes a **profession** and way of life suitable to his advancement in heavenly love, he persuades him to take some other path, apparently of greater perfection. Having once lured the man from his first path, little by little he makes it impossible for him to follow the second. Next he proposes a third way to the man. All this is so that by busying himself with a continual search for different new ways to perfect himself, he is kept from using any and consequently from arriving at the end for which he seeks them, namely, perfection. (**Treat.** 8. 11, 87)

Partridges – hatchlings – heart - God

Among **partridges** it often happens that certain of them steal the eggs of others so that they may hatch them out,' being moved either by their avidity to become mothers or by a stupidity that causes them to be mistaken as to their own eggs. Then follows a strange but well-established fact. As soon as the partridge that was **hatched out** and nourished under the wings of the strange hen hears the first call of its true mother, which had laid the egg from which it came, it leaves the thieving partridge, returns to the first mother, and joins itself to her brood. This is because of the correspondence it had with its first origin, although this correspondence did not show openly but remained hidden, shut up, and asleep as it were at the bottom of its nature until it met with its object. Then, immediately aroused and as if awakened, it does its work and impels the partridge's appetite to its first duty. It is the same with our **heart**, Theotimus. Although it may be fashioned, nourished, and brought up among corporeal, base, and transitory things, and so to speak under nature's wings, yet at the first glance it casts on **God**, at the first knowledge that it gets of him, that natural and initial inclination to love God, which was as though drowsy and imperceptible, awakens in an instant. (**Treat.** 1.16, 94)

Parts – clock – wonder – universe – human nature

If we go into a watchmaker's shop, we sometimes find a **clock** no bigger than an orange although in it there are a hundred or two hundred **parts**. Some of them serve to indicate the time, others to strike the hours or to give the alarm in the morning. In it we see little wheels, some of which go to the right and some to the left, some of which turn at the top and some at the bottom. We see the balance, which with measured beat moves evenly on one side and the other. We marvel how art could join together such a number of such little parts one to the other with a correspondence so exact, even though we do not know what each part does nor for what purpose it is made as it is unless the master workman tells us. We have only a general knowledge that all the parts serve to indicate the time or to strike the hour. They say that friendly Indians will stand for whole days in front of a clock in order to hear it strike the hours at the moment set. However, since they cannot

figure out how this is done, they do not say in consequence that the clock lacks art or reason. They are filled with love and respect for those who regulate the clocks and admire them as men more than human.

Theotimus, we see that the **universe**, and especially **human nature**, is like a **clock** made up of so great a variety of actions and movements that we cannot restrain our **wonder** at it. (*Treat.*, 4. 8, 223-224)

Parts of tree – will and love

In fine, since the **will** is moved towards and tends to that **union**, it searches out all the means necessary to attain to it. Indeed, to put it in general terms, love really includes all this. It is like a beautiful **tree**: its **root** is the affinity that the will has to the good; its **foot** is the complacency; its **trunk** is the movements; its searches, pursuits, and other efforts are the **branches**; union and enjoyment are its **fruits**. (*Treat.* 1.7, 67)

Passing over – death

In the French language we speak with very special propriety of men's **death**, for we call it a **passing over** and the dead those who have passed over. We thus signify that for men death is only a passage from one life to another and that to die is simply to pass over the boundaries of this mortal life in order to go into immortal life. (*Treat.* 9. 13, 129)

Paul - mothers/children – compassion – Hagar/Ishmael – David/Absalom -

Compassion derives its great power from the love producing it. Thus the suffering of **mothers** because of the afflictions of their only **children** is great, as Scripture often testifies. How great was **Hagar's** sorrow over the pains of her son **Ishmael** as she saw him almost die of thirst in the desert! What commiseration was there in **David's** soul over the misery of his son **Absalom**! Ah, do you not see the **maternal** heart of the great **Apostle**, sick with the sick, burning with zeal for those who were scandalized, filled with continual sorrow for the ruin of the Jews, and dying daily for his beloved spiritual children? (*Treat.*, 5. 4, 243)

Pavilion- sun – queen – keeper of vineyard - love

Let us hear, I entreat you, the holy Sulamite as she cries out almost in this manner: "Although because of the thousand consolations my love gives me I am more beautiful than the rich tents of my Solomon—I mean, more fair than the sky, which is the lifeless **pavilion** of his royal majesty, while I am a living **pavilion**—yet I am all black, torn, dust-worn, and disfigured by the many wounds and blows that very love gives to me. Ah, do not look at my complexion for I am brown indeed because my beloved, who is my **sun**, has darted the rays of his love down upon me. They are rays that illuminate by their light but by their heat they have made me sunburned and swarthy. They have touched me with their splendor and have taken my color away from me. The passion of love has made me too happy by giving me such a spouse as my king. But this very passion, which holds the place of a mother to me—since it is she alone and not my merits that have given me in marriage—has other children and they subject me to incomparable assaults and trials. They reduce me to such weakness that although on one hand I resemble a **queen** seated beside her king, on the other hand I am like the **keeper of a vineyard** in a miserable but guarded vineyard, but a vineyard not his own." (*Treat.*, 6. 15, 311)

Peaches – sugar – fruits - nuts – apricots – yellow plums – charity

Yes, so far is **charity** from depriving other virtues of their natural pre-eminence and dignity that on the contrary, since it has this property of perfecting the perfections it encounters, in proportion as it finds greater perfection, it grants still greater perfection. It is like **sugar**, which seasons **fruits** with its sweetness in such wise that, as it sweetens them, it leaves them different in taste and sweetness according as their tastes are naturally unequal. It never makes **peaches** and **nuts** as sweet and pleasant as **apricots** and **yellow plums**. (*Treat.* 11. 5, 207-208)

Peacock - bat – gift of the Spirit

If someone should ask why God made melons bigger than strawberries or lilies larger than violets, why the rosemary is not a rose or why the carnation is not a marigold, why the **peacock** is more beautiful than a **bat**, or why the fig is sweet and the lemon sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

Peacocks - farmers

It is not good management, our **farmers** say, to keep **peacocks** in the house. Although they hunt out spiders and rid the house of them, yet they so spoil the furniture and the buildings that their usefulness does not compare with the great harm they do. . (**Treat.** 10. 15, 182)

Peahens – pullets – dilection - actions

When **peahens** hatch their eggs in very white places, the **pullets** are also completely white. When our intentions are in the love of God as we plan some work or undertake some project, all **acts** that follow from it take their value and derive their dignity from the **dilection** that gives them their origin. (**Treat.** 12. 9, 273)

Pear - grafting – oak

We cannot **graft** an **oak tree** on a **pear tree**, as these two trees are very contrary to one another in character; nor can we graft anger, rage, or despair on charity, or at least it would be very difficult to do so. (**Treat.** 11. 21, 257)

Pearl – oyster – complacence - God

Which belongs more properly to the other, the **pearl** to the **oyster** or the oyster to the pearl? The pearl belongs to the oyster because it drew the pearl into itself, but the oyster belongs to the pearl because the pearl gives its name and value to it. **Complacence** makes us possessors of God, by drawing his perfections into us, but it also makes us possessed by God by fastening and applying us to his perfections. (**Treat.**, 5. 3, 240)

Pearl (oriental) – Cleopatra - sea of bitterness - Savior's heart - love

Cleopatra, that infamous queen of Egypt, wished to outdo Mark Antony in all the excesses and all the dissolute things he had done in his banquets. Hence at the end of a banquet she gave in her turn, she ordered that there be brought in a vial of fine vinegar into which she cast one of the pearls she wore at her ears. The **pearl** has been estimated to have been worth 250,000 crowns. When it was dissolved, melted, and turned into liquid, she swallowed it. She would also have buried the pearl she wore on the other ear in the sewer of her vile stomach if Lucius Plancus had not stopped her. Our **Savior's heart** is the true **oriental pearl**, uniquely unique and of priceless value. Thrown into a **sea** of incomparable **bitterness** on the day of his passion, it melted within him, dissolved, gave way, and flowed out in pain under the impact of so many mortal torments. But **love**, stronger than death, mollifies, softens, and melts hearts far more quickly than all other passions. (**Treat.**, 6. 12, 300)

Pearl fishers – pearls – loving souls

Since they find God in creatures and creatures in God, they love God but not the creatures. They are like **pearl fishers** who, although they find **pearls** in oysters, say that they are simply fishing for **pearls** alone. (**Treat.** 10. 5, 154)

Pearls – dew – heavens - virtues

Pearls take not only their birth but also nourishment from the **dew**, to effect which the mother pearls open their shells towards the sky as if begging for drops of water that the freshness of the air causes to drop down at daybreak. In the same way, since we have received faith, hope, and charity from heavenly goodness, we must always turn our hearts towards heaven and keep them turned towards it so as to beseech continuance and increase in those same **virtues**. (**Treat.** 3. 2, 166)

Pearls – dew – mother of pearl - heart - Passion - consolation

Pearls, as we have said so often, are simply drops of **dew** which the cool night rains down upon the face of the sea and the oysters, or mothers of pearl, take into their shells. The soul's divine lover would say, "Ah, I am laden with all the pain and sweat of my passion, which was passed almost wholly either in the darkness of the night or in the night of that darkness which the sun itself made when it was covered over in bright midday. Therefore, open your **heart** to me as the mother of pearl opens her shell to the sky. I will shed upon you the dew of my **passion**, and it will be changed into **pearls of consolation**. (**Treat.**, 5. 5, 248)

Pearls – grace

Our Savior also compares his **grace** to **pearls** which, as Pliny says, "are also called unions because each of them is so unique in its qualities that no two of them are ever found perfectly alike. (**Treat.** 2.7, 120)

Pearls – heavenly dew – sea water – heart – passions - charity

It is like what is said of **pearls**: they are conceived out of **heavenly dew**, and therefore they perish if a single drop of **sea water** gets inside the shell that holds them.' Our soul does not leave the body little by little, but in a moment when bodily disorder becomes so great that the soul can no longer maintain vital activity within the body. In the same manner, at the instant that the **heart** has become so disordered by **passions** that charity can no longer reign within it, then charity quits and abandons it. (**Treat.**, 4. 4, 210)

Pearls – pearl fishers – loving souls

Since they find God in creatures and creatures in God, they love God but not the creatures. They are like **pearl fishers** who, although they find **pearls** in oysters, say that they are simply fishing for **pearls** alone. (**Treat.** 10. 5, 154)

Pearls – precious stones - divers – depths

There are few **divers** who have both the desire and the ability to plunge to the bottommost reaches of the ocean and gather the **pearls** and other **precious stones** they see down there. But if you have the courage to penetrate these words through and through, it will indeed be with you as it is with the divers (**Treat.**, Preface, 43)

Pelican – serpent – skillful physician

The **pelican** builds its nest upon the ground, and hence **serpents** often come there to sting its young ones. When this happens, the pelican acts like a **skillful physician**: with the point of its beak it inflicts wounds in every part of those poor chicks, causing their blood to run out and with it the venom which the serpents' bites had spread throughout their bodies. To get rid of all the poison, it lets all the blood run out, and as a result lets that little brood of

pelicans die. But when it sees them dead, it inflicts a wound on itself, spreads its own blood over them, and thus makes them live again with a new and purer life. (**Treat.**, 6. 14, 306)

People – faculties and affections – divine love

This is to the end that from so exalted a place it (divine love) may be heard and obeyed by its **people**, namely, by all the **faculties and affections** of the soul, which it governs with an incomparable sweetness. (**Treat.** 1.6, 66)

Pereicus – paintings (small) - simplicity - charity

Towards the end of his life **Pereicus painted** only **small pictures** and common scenes, such as barber shops and shoe shops, burros laden with grain, and similar trifling subjects. Pliny thinks that he did this in order to lessen his great reputation, so that in the end he became known as painter of rubbish. Yet the greatness of his art showed so clearly in his small works that they were sold at a higher price than larger pieces by other painters. In the same way, Theotimus, little acts of **simplicity**, abjection, and humiliation in which the great saints took such keen delight in order to hide themselves and put their hearts under shelter against vainglory were done with great excellence in the art and ardor of **heavenly love**. Hence they were found more pleasing in God's sight than great and famous deeds performed by many others with little charity and devotion. (**Treat.** 11. 5, 208)

Perfume – balm – charity

Charity, then, is a virtue beyond compare. It not only adorns the heart in which it is but its mere presence likewise blesses and sanctifies all the virtues it finds there. It gives a **balm** and **perfume** to those virtues with its heavenly odor, by means of which they are made of great value in God's sight. However, it does this far more excellently to faith, hope, and other virtues that of themselves possess a nature tending to piety. (**Treat.** 11. 3, 202)

Perfume - bees – beekeeper – unrest – honeyed wine – God's presence

When **bees** stir up **sedition and mutiny** and slay and destroy one another, the **beekeeper** has no better remedy than to cast **honeyed wine** among that enraged little populace. When the individual bees that make up the swarm perceive this sweet and agreeable odor, they become peaceful, give themselves up to enjoyment of such pleasures, and remain quiet and tranquil. O eternal God, when by your **sweet presence** you cast "the sweet smell of your ointments" into our hearts—a **perfume** that gives greater joy than delicious wine and more joy than honey—all the powers of our soul enter into delightful repose with such perfect rest that there is no further feeling except that which, like a spiritual sense of smell, remains sweetly engaged in sensing without adverting to it the incomparable good of having its God present to it. (**Treat.**, 6. 9, 293-294)

Perfume – divine abundance

To arouse your heart's children to come and to feed upon them, they spread an odor more inviting than the scent of any **perfume**. Thus, Theotimus, our frailty has need of the **divine abundance** by reason of our want and need; God's affluence has need of our indigence only because of the excellence of his perfection and goodness. (**Treat.** 1.15, 92)

Perfume – fire – words – lovers of God

We use the same words as they do, but with them the **words** are full of **fire** and of sweet and loving **perfume**, whereas with us they are cold and without any such sweet savor. (**Treat.**, 6. 1, 270)

Perfume – God’s drawing

Your ways of **drawing** are mighty, but not violent, since all their strength consists in sweetness. **Perfumes** have no power to draw us to them except their sweetness. And how can what is sweet draw us unless it does so sweetly and pleasantly? (**Treat.** 2.13, 138)

Perfume - liquor (imperial water) – union – heart

If you drink any exquisite **liquor**, for instance, **imperial water**, a simple **union** of it with you is made as soon as you receive it. In such a case, reception and union are the same thing. Afterwards little by little this union is increased by a progress imperceptible to the senses. The virtue of such water penetrates to all parts of your body; it will strengthen the brain, invigorate the heart, and extend its influence throughout all your senses. In like manner, once a certain sentiment of dilection, as for instance, the thought "How good God is!" has entered into the **heart**, it first of all causes union with his goodness. After it has been entertained for a fairly long time, it penetrates like a precious **perfume** into every part of the soul and pours out and spreads throughout our will. (**Treat.** 7. 1, 16)

Perfume – will

Furthermore, they can never be so effectively called back to their duties as by the will's perseverance in holy quiet. Little by little all the other faculties are attracted by the pleasure the **will** receives and gives them some perception of, like **perfume** that arouses them to draw near the will and participate in the good it enjoys. (**Treat.**, 6. 10, 296)

Perfume itself – flowers – balm - Son’s canticle

O what a **canticle** is this that the **Son** sings to the Father! How "beautiful among all the children of men" is this beloved! How sweet is his voice as it comes from lips on which the fullness of grace is poured! All others are perfumed, but he is **perfume itself**! The others are covered with **balm**, but he is "balm poured out." The eternal Father receives praises from others as the fragrance of particular **flowers**, but as he senses the benedictions the Savior gives him, surely he cries out, "Behold the fragrance of the praises offered by my Son. They are like the fragrance of a **field full of flowers** that I have blessed!" (**Treat.**, 5. 11, 261-262)

Perfume motives by love

But such mental reflections, my dear Theotimus, you see clearly that we **perfume** all those other **motives** with the aroma and **holy sweetness of love**, since we do not act upon them in their character as motives simply virtuous but in their character as motives willed, accepted, loved, and cherished by God. (**Treat.** 11. 14, 237)

Perfumed water - smelling – pink- rose – rosemary – thyme – hyacinth – orange blossom – meditation - contemplation

Meditation is similar to one who **smells** a **pink, rose, rosemary, thyme, hyacinth, and orange blossom** separately one after the other. **Contemplation** is like one who smells **water** containing **perfume** made up of all those flowers. In a single sensation, the second man takes in all those odors united together, while the other sensed them as separate and distinct. There is no doubt that this one unique odor which comes from the intermingling of all those scents is more sweet and precious than the scents out of which it is composed, smelled separately one after the other. (**Treat.**, 6. 5, 280-281)

Perfumer's shop – perfumes – love

When a man is attracted by the sweet odor of **perfume** and enters a **perfumer's shop**, he perfumes himself even while he receives the pleasure he takes in the smell of such odors. When he goes out, he gives others some of the pleasure he has received by spreading among them the scent of the perfume he contracted. Along with the pleasure it takes in the **thing loved**, our heart attracts its qualities to itself. (**Treat.** 8. 1, 58)

Perfumers – storehouse - ointments - charity

. Even when **perfumers** are no longer in their shops, they carry about with them for a long time the scent of the perfumes they had handled. In like manner, those who have been in the **storehouse** of heavenly **ointments**, that is, in most holy **charity**, for some time afterwards retain its scent. (**Treat.**, 4. 10, 228)

Perfumes – chamber – spouse of Lord

A just soul is the **spouse of our Lord**. Because it is just only when in the state of charity, as soon as it becomes his spouse it is led into that **chamber** filled with delightful **perfumes** of which the Cantic speaks? (**Treat.** 3. 3, 169)

Perfumes – ointment – repentance - Savior

When it is drawn, it runs, but still it would not run if the **perfumes** that draw, and by which it is actually drawn, did not enliven the heart by the power of their precious odor. As its course grows swifter and it approaches nearer to its heavenly spouse, it ever feels in a more delightful way the sweetness he diffuses, until at last he himself flows into that heart like an **ointment** that is poured out. (**Treat.** 2.21, 159-160)

Perfumes – perfumer's shop – love

When a man is attracted by the sweet odor of **perfume** and enters a **perfumer's shop**, he perfumes himself even while he receives the pleasure he takes in the smell of such odors. When he goes out, he gives others some of the pleasure he has received by spreading among them the scent of the perfume he contracted. Along with the pleasure it takes in the **thing loved**, our heart attracts its qualities to itself. (**Treat.** 8. 1, 58)

Perfumes – spouse – divine will

When the heavenly bride wishes to express how infinitely sweet are her divine **spouse's perfumes**, she says to him, "Your name is a spreading **ointment**," as if to say: "You are so well perfumed that you seem to be **all perfume**, and that it is proper to call you ointment and perfume itself rather than say you are anointed and perfumed." So the soul that loves God is so transformed into the **divine will** that it merits to be described as the will of God rather than as obedient and subject to his will. (**Treat.** 8. 7, 72)

Perfumes - stone – galley-slave – Cantic spouse

Yet to testify that she will not let herself be drawn like a **stone** or **galley slave** but that on her part she will co-operate and mingle her feeble movements with the mighty allurements of her lover, she says, "We will run to the odor of your **perfumes**." (**Treat.** 7. 2, 20)

Perfumes – Virgin's death

Hence the **Virgin's death** was the most gentle that can be imagined, for her Son sweetly drew her after the odor of his **perfumes** and she most lovingly flowed out after their sacred sweetness even to the bosom of her Son's goodness. (**Treat.** 7. 14, 54)

Perfumes of praise - benevolence

Hence, in effect, complacency proceeds from the throne and comes to make known God's grandeur to the blessed, while **benevolence** in time arouses them to pour forth before his throne the **perfumes of praise**. (*Treat.*, 5. 10, 259)

Petals – lily – golden hammers - charity

Charity, therefore, includes the seven gifts. It resembles a splendid **lily** that has six **petals** whiter than snow, and in its center the beautiful little **golden hammers** of wisdom which drive into our hearts the loving taste and savor of the goodness of the Father, our Creator, of the mercy of the Son, our Redeemer, and of the sweetness of the Holy Spirit, our sanctifier. (*Treat.* 11. 15, 241)

Pets – maidens (young) – diversions – novice souls

Such souls are called **young maidens** in the Canticles, because when they sensed the odor of the name of the spouse, who breathes nothing but salvation and pardon, they love him with a true love, but a love which like themselves is in its tender youth. Young girls do indeed love their husbands, if they have them, but do not cease from having great liking for rings and trinkets or for their companions, with whom they amuse themselves in an extravagant way by games, dancing, and foolish pranks and occupy themselves with **little birds, little dogs, squirrels, and other such pets**. In like manner these young, **novice souls** truly have affection for the sacred spouse but along with many voluntary distractions and **diversions**. (*Treat.* 10. 4, 150)

Pharaoh – devil

No more than **Pharaoh** does he (**the enemy**) wish to prevent the mystical women of Israel, that is, Christian souls, from bringing forth male children, provided they are slain before they grow up. (*Treat.* 8. 11, 85)

Phidias - ivory statue (Minerva) – charity

It is true that **charity** grows great by increase from degree to degree and from perfection to perfection according as we make room for it by our deeds or by reception of the sacraments. However, it does not decrease by a lessening of its perfection. We never lose any least part of it without losing all of it. In this it resembles Phidias' masterpiece, which was so famous among the ancients. It is said that this great sculptor made at Athens an **ivory statue** of Minerva twenty-six cubits high. (*Treat.*, 4. 4, 210)

Philistine – Israelite – sense appetite

Such rebellions of the **sensuous appetite**, both in anger and in concupiscence, are left in us for our discipline to the end that we may exercise spiritual valor by resisting them. This is that **Philistine** whom the true **Israelites** must always fight against but can never subdue. They can weaken but never destroy him. He never dies except when we die, and he always lives with us. (*Treat.* 9. 7, 115)

Phineas – Savior – zeal

Thus **Phineas** was carried away with a holy **zeal** and rightfully ran his sword through the shameless Israelite and the vile Madianite whom he caught in foul and brutish intercourse. So too the **zeal** that devoured our **Savior's heart** made him call out and take instant vengeance on the irreverence and profanation committed by buyers and sellers in the temple? (*Treat.* 10. 14, 180)

Phoenix - ashes

The **phoenix** is a phoenix in that it annihilates its own proper life in favor of the sun's rays - in order to have a better and more vigorous life, and as it were hides its own life under the **ashes**. (**Treat.** 7. 6, 31)

Phoenix – bird of paradise – loving souls

Rare and **singular souls** are they who no longer have any resemblance to the birds of this world, not even to the **phoenix** itself, which is so uniquely rare. They are represented only by that bird which because of its surpassing beauty and nobility is said to be not of this world but of **paradise, from which it takes its name**. That beautiful bird disdains the earth and never touches it but lives always in the air. Hence even when it desires to regain its strength, it clings to trees only by little threads by which it remains suspended in the air, out of which and without which it can neither fly nor find rest. (**Treat.** 10. 5, 154)

Phoenix – death – Mary/Jesus

When the **phoenix** has grown very old, it is said to pile together on a mountain top a quantity of aromatic wood and to prepare to end its days upon it as on a bed of honor. When the noonday sun is at its strongest and pours down its hottest beams, then in order to add to the hot sun's action this unique bird repeatedly beats its wings upon its pyre until it has caused it to take fire. Then burning with that pyre, the phoenix is consumed and **dies** among those fragrant flames. In like manner, Theotimus, the **Virgin Mother** gathered together in her spirit by most vivid and repeated acts of memory all the most beloved mysteries of her **Son's life and death**, and thus she directly received the most ardent inspirations which her Child, "the sun of justice,"⁹ had cast upon human beings at the highest noon of his charity. In addition, she made on her part a perpetual act of contemplation. Therefore at length the sacred fire of this divine love consumed her entirely as a sweet holocaust, so that she died in that fire, her soul being wholly swept up and transported into the arms of her Son's most special love. O death, living by love! O love, dying of life! (**Treat.** 7. 13, 50)

Phoenix – flight

They resemble the **phoenix** which, when it has got its first feathers and begins to grow strong, already soars freely in the air, but still does not have enough strength to **remain long on the wing** and often comes down to earth to rest. (**Treat.** 10. 4, 151)

Phoenix – love of God

They love many things together with God, but none of them unless in God and for God. It is **God whom they love**, not only above all things but even in all things, and they love all things in God. Thus they resemble the **phoenix** when perfectly renewed in youth and strength, which thereafter is never seen except in the air or upon mountain tops high in the air. Thus do such souls love nothing except in God, although they still love many things along with God and God along with many things. (**Treat.** 10. 5, 152)

Phoenix – new out of ashes – sacred love

A **phoenix, newly hatched out of the ashes** and having as yet but little, tender feathers and its first down can only attempt short flights in which it should be said to leap rather than to fly. So too those tender young souls newly born out of penitential ashes cannot as yet take flight and soar about in the open air of **sacred love**, since they are held captive by many bad inclinations and depraved habits which the sins of their past lives have left in them. Still they are living, animated, and winged by love, by true love, for otherwise they would never have forsaken sin. Nevertheless, it is a love that is still young and weak, surrounded by many other loves, and therefore unable to produce as much fruit as it would if it completely possessed the heart. (**Treat.** 10. 4, 149)

Phoenix - prodigal son – swine

Such was the **prodigal son** when he left the abhorrent company of **swine** with which he had lived and returned to his father's arms, half-naked, and all dirty, stained, and stinking with the filth he had contracted among those vile beasts. What is it to forsake swine except to give up sin? What is it to return all ragged, tattered, and stinking but to have affections still fastened to habits and inclinations that lead to sin? Yet the prodigal son was still possessed of the life of the soul, which is love, and like a **phoenix** born again out of its ashes, he was raised up anew. "He was dead," his father said, "and he has returned to life, he has revived." (**Treat.** 10. 4, 150)

Physician – child – nurse - obedience

A **physician** who treats a **child in the cradle** does not give it orders; he gives orders only to its **nurse** to do such and such a thing. Or sometimes he may order her to eat such and such food, or to take certain medicine, so that its good qualities will be infused into her milk and the milk into the little child's body. The physician's will is thus imposed upon the tiny invalid who lacks even the power to think about it.

We must not issue commands of abstinence, sobriety, and continence to stomach, throat, and other organs. We must command our hands to supply the mouth with meat and drink only in due measure. (**Treat.** 1. 2, 56)

Physician – man sick with fever - thirst

The **physician** never orders a **man sick with fever** not to be **thirsty**, as that would be a very foolish thing. He rightly tells him that he must refrain from drinking even though he is thirsty. (**Treat.** 9. 7, 115-116)

Physician – sick man – ability - need

Thus it is not likeness that renders the **physician** dear to the **sick man**, but a correspondence between one man's **need** and the other's **abilities**, since the one has need of help which the other can render. So too the physician loves the sick man and the master loves the apprentice because they can exercise their skill upon them. (**Treat.** 1.8, 72)

Physician (skillful) - pelican – serpent

The **pelican** builds its nest upon the ground, and hence **serpents** often come there to sting its young ones. When this happens, the pelican acts like a **skillful physician**: with the point of its beak it inflicts wounds in every part of those poor chicks, causing their blood to run out and with it the venom which the serpents' bites had spread throughout their bodies. To get rid of all the poison, it lets all the blood run out, and as a result lets that little brood of pelicans die. But when it sees them dead, it inflicts a wound on itself, spreads its own blood over them, and thus makes them live again with a new and purer life. (**Treat.**, 6. 14, 306)

Picture – shadows – providence

Yes, it (**providence**) holds even for monstrosities. Their birth makes us more highly esteem complete and perfect works, arouses us to wonder, and provokes us to philosophize and to have many good thoughts. In a word, they have a place in the world like **shadows** in a **picture** which give grace to it and seem to lighten up the painting. (**Treat.** 2.3, 110)

Pigeons – plumage - vanity – hawks - falcons

We see how **pigeons** are affected **by vanity** and sometimes display themselves in the air and sail about hither and thither, admiring their varicolored **plumage**. Then **hawks** and **falcons** see them, swoop down, and seize them, something they could never do if the pigeons had kept to their proper way of flight since they have stronger wings than the birds of prey. Ah, Theotimus, if we were not distracted by the vanity of fleeting pleasures, especially by complacency in our own self-love, and if we once possessed charity and were careful to fly straight to where it would carry us, then suggestion and temptation would never catch us. (**Treat.**, 4. 3, 207)

Pilgrim – singing – devout lover

The **pilgrim** who goes on his way joyously **singing** adds the labor of singing to that of walking, and yet by this increase of labor he actually lessens his weariness and lightens the hardship of the journey. In like manner the **devout lover** finds such sweetness in the commandments that nothing in this mortal life comforts and refreshes him so much as the gracious burden of God's precepts. (**Treat.** 8. 5, 68)

Pilgrim/knight - archer – bow – target - soul

"O Jesus, my sweet Jesus, I know no further place to seek and follow you upon earth! Ah, Jesus, Jesus, my love, grant to this heart that it may follow and go after you on high." With these ardent words at the very same instant he (**pilgrim/knight**) shot his **soul** like a sacred **arrow** into heaven, and like a divine **archer**, he directed it into the very center of his most blessed **target**. (**Treat.** 7. 12, 47)

Pilgrimage - voyage – port – conversion

Such men come to **port** without a **voyage** and finish their **pilgrimage** by a single leap which God's great mercy makes them take so opportunely that their enemies behold them in triumph before seeing them fight. Hence their **conversion** and perseverance are almost one and the same thing. (**Treat.** 3. 4, 175)

Pilgrims – Sun of justice - inspirations

Stay for a moment, Theotimus, and see what I mean. In this mortal life all of us are **pilgrims**, and almost all of us have voluntarily slept in iniquity. **God, the sun of justice**, darts upon us in most sufficient, yes, in most abundant measure, the beams of his **inspiration**, warms our hearts with his blessings, and touches each of us with the allurements of his love. Ah, how then does it happen that such allurements attract so few and draw even fewer? Assuredly, those who have been first attracted have afterwards been drawn on and then have followed his inspirations have great reason to rejoice, but they have no reason to glorify themselves for it. They should rejoice because they possess a great good, but they should not glorify themselves therein. It has all been done by God's pure goodness which leaves to them the profit of his benefits but reserves to himself the glory of them. (**Treat.**, 4. 5, 213)

Pilgrims (Emmaus) – pleasure

At other times the soul experiences a certain ardent pleasure at being in God's presence, which is then imperceptible to it, as was the case with the **pilgrim disciples**. As they walked along with our Lord, they did not fully perceive the agreeable **pleasure** by which they were affected until they had ended their journey and knew him in the divine breaking of bread. (**Treat.**, 6. 11, 296-297)

Pillar of cloud – fire – faith

Faith shows the way to the promised land, like a **pillar of cloud** and **fire**, that is, of both light and dark. (**Treat.** 1.6, 66)

Pink- smelling – rose – rosemary – thyme – hyacinth – orange blossom – perfumed water - meditation - contemplation

Meditation is similar to one who **smells** a **pink, rose, rosemary, thyme, hyacinth, and orange blossom** separately one after the other. **Contemplation** is like one who smells **water** containing **perfume** made up of all those flowers. In a single sensation, the second man takes in all those odors united together, while the other sensed them as separate and distinct. There is no doubt that this one unique odor which comes from the intermingling of all those scents is more sweet and precious than the scents out of which it is composed, smelled separately one after the other. (**Treat.**, 6. 5, 280-281)

Plague – St. Charles Borromeo

When the **plague** afflicted the people of Milan, **St. Charles Borromeo** did not hesitate to visit their houses and touch persons affected. Nevertheless, Theotimus, he solely and rightly visited and touched them in so far as God's service required. (**Treat.** 12. 4, 266)

Plain – river – grace of love

But if we do not reject the **grace of holy love**, it goes on expanding with continual increase in souls until they are entirely converted, just as mighty **rivers** coming upon open **plains** spread out and ever take up more space. (**Treat.** 2.21, 159)

Plains – rivers – rocks – divine love - obstacles

We see mighty **rivers** boil and leap up, roaring loudly in rugged narrows where **rocks** form shoals and reefs that oppose and impede the water's flow, but on the contrary, on a **plain** they roll along and flow smoothly and without effort. In like manner when **divine love** encounters many **obstacles** and hindrances in men's souls—in fact all have some, although in different degrees—then it does violence there, combats bad inclinations, strikes at the heart, pushes the will by different disturbances and various efforts to gain room for itself or at least to overcome such obstacles. But in the Blessed Virgin everything favored and prospered the course of heavenly love. (**Treat.** 7. 14, 52)

Planted - lilies – blooming – love

Lilies do not have a set season, but **bloom** early or late according as they are **planted** more or less deeply in the earth. If they are pushed down only three fingers' length into the earth, they bloom quickly, but if they are put down six or nine fingers deep, they always bloom proportionately late. If a heart that strives after **divine love** is plunged deeply into earthly, temporal affairs, it will flower slowly and with difficulty. But if it remains in the world only so much as its condition requires, you shall see it bloom quickly in love and send out its pleasing aroma. (**Treat.** 12. 3, 264)

Planting – soil – watering - preaching

So the Apostles with matchless affection **preached** first to the Jews, although they knew that in the end they would be forced to leave them as unfruitful **soil** and to turn to the Gentiles. It is our part to **plant** and **water** carefully, but to give the increase belongs only to God. (**Treat.** 9. 6, 112)

Plants – fruit trees – seeds – maturity - virtues

We know from experience that **plants** and **fruit trees** have not reached full growth and **maturity** until they have brought forth **seeds** and pods that serve to raise up other trees and plants of the same kind. Our **virtues** never come to full stature and maturity until they beget in us desires for progress, which, like spiritual seeds, serve for the production of new degrees of virtue. I think that that earth which is our heart has been commanded to bring forth plants of virtue bearing the fruits of holy works, "each one after its kind," and having as seeds desires and plans of ever multiplying and advancing in perfection. A virtue that does not produce the seed or kernel of such desires has not yet come to its full growth and maturity. (**Treat.** 8. 8, 75-76)

Plants - rainbow – charity

Sacred love is nourished in the way it desires by such exercises, and in far greater abundance it spreads its graces and properties over them than it does over the actions of merely human virtues. So does the lovely **rainbow** render sweet-smelling all the **plants** upon which it gleams, but it makes the aspalathus incomparably more so than all the rests (**Treat.** 11. 3, 202)

Plants – springtime – seeds – sin – grace

But just as at the return of the bright **springtime** not only do new **seeds** that we scatter over the ground because of this fair and fertile season germinate and delightfully burgeon forth, each one in its kind, but also old **plants**, which the rigor of the past winter had blighted, withered, and deadened, grow green and vigorous and again take on strength and life. So it is when **sin** is blotted out, and the **grace** of divine love returns to the soul. (**Treat.** 11. 12, 231)

Plants - winter – works – sin

A hard **winter** deadens all the **plants** in the field, so that if it lasted always they would always continue in this state of death. **Sin**, the soul's sad and most dreary winter, deadens all the holy **works** that it finds in the soul, and if it always continued, none of them would ever recover either life or strength. (**Treat.** 11. 12, 231)

Plumage - pigeons – vanity – hawks - falcons

We see how **pigeons** are affected **by vanity** and sometimes display themselves in the air and sail about hither and thither, admiring their varicolored **plumage**. Then **hawks** and **falcons** see them, swoop down, and seize them, something they could never do if the pigeons had kept to their proper way of flight since they have stronger wings than the birds of prey. Ah, Theotimus, if we were not distracted by the vanity of fleeting pleasures, especially by complacency in our own self-love, and if we once possessed charity and were careful to fly straight to where it would carry us, then suggestion and temptation would never catch us. (**Treat.**, 4. 3, 207)

Poison – prasine (precious stone) – luster – soul – mortal sin

In fine, Theotimus, just as the **precious stone** called **prasine** loses its **luster** in the presence of any **poison** whatsoever, so in an instant the **soul** loses its splendor, grace, and beauty, which consist in holy love, upon the entry and presence of any **mortal sin** whatsoever. (**Treat.**, 4. 4, 211)

Pomegranate – holy charity

According to St. Gregory, because of their bright red color, many close-set and well-arranged seeds, and beautiful crowns, **pomegranates** provide a natural symbol of **holy charity**. Most holy charity is all a bright red because of its ardor for God. It is crowned with every variety of virtue. It alone wins and carries off the crown of everlasting rewards. The juice of pomegranates which, as we know, is agreeable to both well and sick, is so mixed with the bitter and the sweet that we cannot decide whether it delights our taste because of its sweet bitterness or because of its bitter sweetness. Truly, Theotimus, love too is bittersweet. As long as we are in this world it never has a sweetness that is perfectly sweet, since it is never perfect and never completely filled and satisfied. (**Treat.**, 6. 13, 303)

Pomegranate – love

Thus **love** is sometimes represented by the **pomegranate**. Since this fruit takes its properties from the pomegranate tree, it may be said to be the virtue of that tree; it also seems to be its gift, which it offers to man by love; and its fruit, since it is eaten to please man's taste; and finally, it is, so to speak, its glory and beatitude since it bears a crown and diadem. (**Treat.** 11. 19, 253)

Pomegranate – seeds – juice – fear

A man who gives away a **pomegranate** really gives it because of the **seeds** and **juice** contained in it, but he also gives the skin as something inseparable from them. So too the Holy Spirit bestows as one of his sacred gifts **loving fear** on the souls of those belonging to him so that they may fear God in piety, as their father and their spouse, but still does not fail to **add servile and mercenary fear** as accessory to that other more excellent virtue. (**Treat.** 11. 17, 245-246)

Port – voyage – pilgrimage - conversion

Such men come to **port** without a **voyage** and finish their **pilgrimage** by a single leap which God's great mercy makes them take so opportunely that their enemies behold them in triumph before seeing them fight. Hence their **conversion** and perseverance are almost one and the same thing. (**Treat.** 3. 4, 175)

Portal - builder – house

In fact, I am neither *a man* of study nor a man of leisure nor do I possess a memory capable of gathering together so many valuable items into a book that could sustain the title of *Treasury or Pantology*. Such boastful title pages horrify me.

How stupid is the **builder**, bereft of thought and mind,
Who makes the **portal** bigger than all the **house** behind! (**Treat.**, Preface, 46)

Prasine (precious stone) – luster – poison – soul – mortal sin

In fine, Theotimus, just as the **precious stone** called **prasine** loses its **luster** in the presence of any **poison** whatsoever, so in an instant the **soul** loses its splendor, grace, and beauty, which consist in holy love, upon the entry and presence of any **mortal sin** whatsoever. (**Treat.**, 4. 4, 211)

Preaching – public squares - wisdom

Solomon says that eternal "**wisdom preaches** in public; she raises her voice in the **open squares**. She cries out and cries out again before the people; at the city gates she utters her words, saying, Oh little children, how long will you love childishness, and how long will fools covet hurtful things, and the imprudent hate knowledge? Be converted; come to me at this reproof. Behold, I will offer my spirit to you, and I will show you my word." (**Treat.** 2.8, 122)

Precious stones – fishers – oil – ocean - glory

According to Pliny, when **fishers for precious stones** dive down into the water, they put **oil** into their mouths so that they can spread it about and thus have more light to see in the waters where they swim. Theotimus, when a blessed soul has dived down and plunged into the **ocean** of God's essence, he will pour into its intellect the sacred light of glory, which will bring day itself to this abyss of "light inaccessible," so that by the brightness of **glory** we may see the brightness of divinity. (**Treat.** 3.14, 197)

Precious stones – flowers – patterns – love

So also dissimilarity among **precious stones** and **flowers** makes up pleasing compositions in enamel and intricate **patterns**. Hence **love** is not always caused by likeness and sympathy, but by correspondence and proportion. (**Treat.** 1.8, 72)

Precious stones – herbs – virtues

Does not the word **virtue** signify a force and vigor that belongs to the soul as a property, just as we say that **herbs** and **precious stones** have such and such a virtue or property? (**Treat.** 11. 7, 214)

Pregnant woman – appetite

No one will tell a **woman with child** that she should not have a longing to eat strange things, for this is not in her power. She may well be told to tell what her **appetite** is, so that if it is for something harmful they may divert her imagination and prevent such a fancy from reigning over her brain. (**Treat.** 9. 7, 116)

Present – friend

A **present** is always acceptable when a **friend** makes it. (**Treat.** 8. 5, 67)

Priest – sinner – monk – St. Dionysius the Areopagite - violent anger

One day a notorious **sinner** went and threw himself at the feet of a good and worthy **priest**, protesting with great submission that he came to find cure for his ills, that is, to receive holy absolution for his sins. A certain **monk** named Demophilus, decided that in his opinion this poor penitent came too close to the holy altar and flew into such **violent anger** that he hurled himself upon the man with great kicks, pushed him, and drove him away from the place. By this he did outrageous harm to the good priest who, as was his duty, had gently received the poor penitent. Then the monk rushed to the altar and removed the holy objects on it and carried them away, for fear, as he wished people to believe, that the place had been desecrated by the sinner's approach. Now, having performed this fine feat of zeal, he did not stop there but made a big display of it before the great **St. Dionysius the Areopagite** by means of a letter that he wrote him about it.⁴ For this he received an answer worthy of the apostolic spirit with which this great disciple of St. Paul was animated. He made the monk see clearly that his zeal was at once indiscreet, imprudent, and impudent. Although his zeal for the honor due to holy things was good and praiseworthy, it was practiced against all reason and without reflection or judgment. He had employed kicks, injuries, abusive language, and reproaches in a place, on an occasion, and against persons that he should have honored, loved, and respected. Therefore his zeal could not be good when it was practiced with such great disorder. . (**Treat.** 10. 15, 183)

Prince – woman – husband – gentleman – religious superior - love of benevolence

The **love of benevolence** would still impel us to render complete obedience and submission to God by election and inclination, yes, even by a gentle, loving violence in consideration of the

supreme goodness, justice, and rectitude of his divine will. Theotimus, we see how a young **woman** by free choice proceeding from the **love of benevolence** subjects herself to her **husband** to whom she otherwise owed no duty. We see, too, how a **gentleman** places himself at the service of a foreign **prince**, or even puts his will in the hands of the **superior** of some religious order that he wishes to join. (**Treat.** 8. 2, 61)

Princes – treasures – arms – Heavenly Prince – tender mother

Earthly **princes** keep their **treasures** in storerooms within their palaces and their **arms** in arsenals, but the **heavenly prince** keeps his **treasure** within his bosom and his **arms** within his breast. Because his **treasure** is his goodness, just as his **weapons** are his love, his breast and bosom are like those of a **tender mother** whose fair twin breasts are like two rooms rich in good, sweet milk and armed with weapons to vanquish her dear infant no matter how many attacks it makes upon them. (**Treat.**, 5. 2, 237-238)

Princess – cordials - king

Would we not be indignant at the **princess** in our parable if she had boasted that she had given their virtues and properties to the **cordials** and other remedies, or that she had cured herself because if she had not taken the remedies the **king** gave her and poured in her mouth when she was half dead and almost without feeling, they would not have worked at all? (**Treat.**, 4. 6, 216)

Print-maker - painter – nature - creation

I ask you to imagine, on the one hand, an artist engaged in **painting** a picture of our Savior's birth. I write this in the days dedicated to this holy mystery. No doubt he will give the picture thousands of touches with his brush, and take not only days but weeks and months to complete it with the various persons and other objects that he wishes to portray in it. On the other hand, let us look at a **print maker**. After he has placed a sheet of paper on the plate with the same mystery of the Nativity engraved upon it, he gives it only a single stroke of the press. By this one stroke, Theotimus, he will complete his whole task. In an instant he will draw off a picture representing in a beautiful engraving all that had been imagined as described in the sacred history. Although he made but one single movement, his work contains a great many persons and various other objects, each one clearly distinct in order, rank, place, distance, and proportion. If one were not acquainted with the secret of the work, he would be greatly astonished to see so many varied effects issue from a single act. In the same way, Theotimus, **nature like a painter** multiplies and diversifies its acts according as it has various works in hand. It takes it a long time to complete its great effects. But **God, like a printer**, has given existence to all the different creatures which have been, are, or shall be, by one single stroke of his all-powerful will. From his idea, as from a well-cut plate, he draws this marvelous distinction of persons and other things that succeed one another in seasons, ages, and times, each one in its order as they were destined to be. This supreme unity of the divine act is opposed to confusion and disorder but not to distinction and variety. On the contrary, it employs these last to bring forth beauty by reducing all difference and diversity to proportion, proportion to order, and order to the unity of the world, which comprises all created things, both visible and invisible. (**Treat.** 2.2, 105)

Prisoners – heart – ancient philosophers

. They did not have the courage to destroy idolatry but communicated with idolators "holding back the truth" which they knew "in injustice," as a **prisoner** in their **hearts**, and preferring the honor and vain repose of their lives before the honor due to God. Hence "they became vain in their reasonings." (**Treat.** 1.17, 96)

Prodigal son – father – re-established

Thus in addition to the thousand caresses that the **prodigal son** received from his **father**, he was **established anew and** in an even better way in all his privileges and in all the graces, favors, and dignities he had lost. (**Treat.** 11. 12, 231)

Prodigal son – swine - phoenix

Such was the **prodigal son** when he left the abhorrent company of **swine** with which he had lived and returned to his father's arms, half-naked, and all dirty, stained, and stinking with the filth he had contracted among those vile beasts. What is it to forsake swine except to give up sin? What is it to return all ragged, tattered, and stinking but to have affections still fastened to habits and inclinations that lead to sin? Yet the prodigal son was still possessed of the life of the soul, which is love, and like a **phoenix** born again out of its ashes, he was raised up anew. "He was dead," his father said, "and he has returned to life, he has revived." (**Treat.** 10. 4, 150)

Protopogenes – statue (satyr) – focus amid changes

When Demetrius laid siege to Rhodes, **Protopogenes**, who was in a little house in the outskirts, never stopped working with complete assurance and peace of mind. Although a sword was always at his throat, he produced his greatest **masterpiece**, a marvelous satyr playing upon a pipe (Pliny). O God, how great are those souls who **amid vicissitudes** of every kind always keep their thoughts and affections **fastened on eternal goodness** so as to honor and cherish it forever. (**Treat.** 9. 15, 134)

Psalmist – creation's praise

Therefore after this divine, royal **Psalmist** had composed a great number of psalms with the inscription "Praise God," and had gone through a vast variety of ways and instruments suitable to celebrate the **praise** of such eternal goodness, finally, as if failing for lack of breath, he concludes his whole sacred psalmody with this cry, "Let every spirit praise the Lord," that is, "Let all that lives live and breathe only to bless the creator," in accordance with the exhortation he had given elsewhere. (**Treat.**, 5. 9, 257)

Pullets – peahens – dilection - actions

When **peahens** hatch their eggs in very white places, the **pullets** are also completely white. When our intentions are in the love of God as we plan some work or undertake some project, all **acts** that follow from it take their value and derive their dignity from the **dilection** that gives them their origin. (**Treat.** 12. 9, 273)

Pupil – painter – charity – virtues

When a **painter** holds and guides his **pupil's** hand, the stroke that results is chiefly credited to the painter. Although the pupil contributed the movement of his hand and pressure on the brush, still the master on his part joined his movement to the pupil's and made the impression through him in suchwise that honor for whatever good the work has is attributed particularly to the master. However, the pupil is still praised because of the flexibility with which he adjusted his movement to the teacher's guidance. Oh, how excellent are the actions of the **virtues** when **divine love** imparts its sacred movement to them, that is, when they are performed out of a motive of dilection! This is done in different ways. (**Treat.** 12. 8, 271)

Purple – wool – dyes – scarlet – crimson – good works - blood of Christ

What can give such might to these passing moments and these light tribulations? **Scarlet** and **purple**, or fine crimson **violet**, is a highly precious, a royal fabric. However, this is not because of the **wool** but because of the **dye**. The **works** of good Christians are of such great value that heaven is given in return for them. But, Theotimus, it is not because they come from us and are made of our heart's wool but because they are dyed with the **blood of the Son of God**. What I mean is that the Savior sanctifies our works by the merits of his blood. (**Treat.** 11. 6, 209)

Pyre (of honor) – Cross – Redeemer

Theotimus, behold the divine Redeemer stretched upon the cross as on a pyre of honor! On it he dies for love of us, but with a love more dolorous than death itself, or by a death more loving than love itself. Ah, why do we not cast ourselves in spirit upon him, to die upon the cross with him who for love of us has truly willed to die? (**Treat.** 7. 8, 37)

Queen - charity

It is **charity**, as **queen of all virtues, all commandments, and all counsels**, in short of all Christian laws and works, that gives all of them their rank, order, season, and value. (**Treat.** 8. 6, 70)

Queen – crown – soul - charity

Or if the **soul** is a **queen**, a spouse of heaven's great king, then **charity** is the **crown** that royally adorns her head. (**Treat.** 2.22, 162)

Queen – king – soul - Holy Spirit - charity

Hence if the **soul** is a kingdom where the **Holy Spirit** is **king**, **charity** is its **queen**, "seated at his right hand in gilded clothing surrounded with fair variety." (**Treat.** 2.22, 161-162)

Queen – pavilion- sun – keeper of vineyard- love

Let us hear, I entreat you, the holy Sulamite as she cries out almost in this manner: "Although because of the thousand consolations my love gives me I am more beautiful than the rich tents of my Solomon—I mean, more fair than the sky, which is the lifeless **pavilion** of his royal majesty, while I am a living **pavilion**—yet I am all black, torn, dust-worn, and disfigured by the many wounds and blows that very love gives to me. Ah, do not look at my complexion for I am brown indeed because my beloved, who is my **sun**, has darted the rays of his love down upon me. They are rays that illuminate by their light but by their heat they have made me sunburned and swarthy. They have touched me with their splendor and have taken my color away from me. The passion of love has made me too happy by giving me such a spouse as my king. But this very passion, which holds the place of a mother to me—since it is she alone and not my merits that have given me in marriage—has other children and they subject me to incomparable assaults and trials. They reduce me to such weakness that although on one hand I resemble a **queen** seated beside her king, on the other hand I am like the **keeper of a vineyard** in a miserable but guarded vineyard, but a vineyard not his own." (**Treat.**, 6. 15, 311)

Queen – shadows – mist – throne - mysteries of faith

Must it not be that in actuality I am infinitely lovable, since the dark **shadows** and thick **mists** wherein I stand—where I am not seen but only glimpsed at —cannot keep me from being so pleasing that the mind will cherish me above all else and fend off the throng of all other kinds of knowledge, makes place for me and takes me as **queen** upon the loftiest **throne** in its palace. (**Treat.** 2.14, 139)

Queen – throne – charity

Like a **queen** in majesty, it is seated in the will as on its **throne**, from where it spreads its delights and sweetness throughout the whole soul and thus makes it all beautiful, pleasing, and lovable to God's goodness. (**Treat.** 2.22, 161)

Queen of queens – love of God

Finally, above all these souls there is still one who is most uniquely unique, the **queen of queens**, the most loving, the most lovely, and the most beloved of all lovers of the divine spouse, who not only loves God above all things and in all things, but **loves only God** in all things, so that she loves not many things but one thing alone, which is God himself. (**Treat.** 10. 5, 152)

Queen of Sheba – love - meditation - contemplation

Theotimus, see how the **Queen of Sheba** considers in detail the wisdom of Solomon in his answers, in the beauty of his house, in the magnificence of his table, in his servants' lodgings, in the order kept by his courtiers while fulfilling their duties, in their apparel and bearing, and in the multitude of "the holocausts which they offered in the house of the Lord." Because of all this she was seized by an ardent **love** that changed her **meditation** into **contemplation** in which she was "rapt out of herself" and uttered various words of great contentment. The sight of so many marvels begot in her heart an extreme love, and this love brought forth a new desire always to see more and more and to enjoy the presence of him around whom she had seen them. Hence she cries out, "Blessed are your servants who stand before you always and hear your wisdom!" (**Treat.**, 6. 3, 275-276)

Queens – crown (charity) - certain ones in perpetual grace

This is certain with regard to St. John the Baptist, and very probable as to Jeremias and some others. God's providence seized them in their mothers' wombs and established them there **in his perpetual grace** so that they would remain steadfast in his love, even though subject to hindrances and venial sins which are opposed to perfect love but not to love itself. In comparison with others, such souls are like **queens**, forever **crowned with charity**. They hold the chief place in the Savior's love, second to his Mother who is queen of queens. She is a queen crowned not only with love but with the perfection of love. What is more, she is crowned by her own Son, who is the supreme object of love, since children are the crown of their fathers and mothers. (**Treat.** 2.6, 117-118)

Queens – Spouse (King)

As you see, Theotimus, such souls have so close a union with the spouse that they even merit to share his rank and to be **queens**, just as he is **king**. They are completely dedicated to him, without any division or separation whatsoever, since they love nothing apart from him or without him, but only in him and for him. (**Treat.** 10. 5, 152)

Quiver – arrows – God's love

Therefore **God** continually draws **arrows** out of the **quiver** of his infinite beauty, if we may say so, wounds his lovers' souls, and makes them see clearly that they do not love him as much as he is worthy of love. (**Treat.**, 6. 13, 306)

Rabbits – elephants – young

Rabbits have unequaled fertility, while **elephants** never have more than one calf. However, that single little elephant is worth more than all the rabbits in the world. (**Treat.** 10. 7, 160)

Race – crown – Christians – counsels

He (the Savior) gave high praise to chastity, poverty, obedience, and perfect resignation, denial of one's own will, widowhood, fasting, and continual prayer. What he says of chastity, namely, that he who could carry off the prize should take it, he says in sufficient

measure of all other counsels. Because of this desire, the most valiant **Christians** have entered the **race**. Overcoming all repugnance, concupiscence, and hardship, they have attained to holy perfection by binding themselves to strict observance of their King's desires. By such means they have obtained the **crown** of glory. (**Treat.** 8. 7, 74)

Rachel – child feeding

I think she resembled the little **child** who while **feeding** could still see and hear and even move its arms without leaving that dear breast. (**Treat.**, 6. 10, 295-296)

Rachel – children – charity – good deeds

After the beautiful **Rachel** had greatly desired to bear **children** to her beloved Jacob, she became fruitful by two means. When she was unable to have children of her own body at the beginning of her marriage, she employed, as if by way of loan, the body of her servant Bala, whom she took to her side for fulfillment of her marriage duties. She said to her husband, "I have here my servant Bala, take her in marriage, go in to her that she may bear upon my knees, and that I may have children by her." It turned out according to her wish, for Bala conceived and bore many children upon Rachel's knees. Rachel accepted them as really her own, in as much as they had been begotten from two bodies, that of Jacob, belonging to her by marriage law, and that of Bala, belonging to her by duties of servitude, and still more because their birth had been brought about by her order and will. Afterwards she had two other children, not commanded and ordered by her but conceived by her and brought forth and produced from her own body, namely, Joseph and her beloved Benjamin.

I say to you, my dear Theotimus, that when **sacred charity** and dilection, a hundred times more beautiful than Rachel, is wedded to the human soul, it desires ceaselessly to bring forth **holy deeds**. If it is at first unable to beget offspring of its own blood by the sacred union uniquely proper to it, it calls upon other virtues to be its faithful servants. It joins them with it in its marriage and commands our heart to employ them, so that through them it may cause holy deeds to be born. It does not fail to adopt these deeds and esteem them as its own since they have been produced by its order and commandment and by a heart belonging to it. For as we have said elsewhere, love holds mastery over the heart, and consequently over all the works of the other virtues done by its consent. (**Treat.** 11. 4, 203)

Rachel – children – charity – good works

Charity, our ancient writers say, has the character of **Rachel** who represents it. "Give me **children**," she said to her husband, "or I shall die." Charity urges the heart to which it is espoused to make it fertile with **good works**, for otherwise it will die. (**Treat.**, 4. 2, 206)

Rachel – Jacob – Leah – virtues

If **Jacob** loved **Rachel** simply because she was Laban's daughter, why did he despise **Leah** who was not only the daughter but the eldest daughter of that same Laban? But since he loved Rachel for the beauty he found in her, he could not have as great a love for poor Leah, although she was a fruitful and prudent girl, since in his opinion she was not as beautiful. A man who loves a virtue out of love for the reason and probity that shine in it will love all other virtues since he will find the same causes in them, and he will love each virtue in greater or less degree according as reason appears more or less resplendent in it. (**Treat.** 11. 7, 213)

Rachel – Jacob – meditation – contemplation

Jacob labors in **meditation** to obtain **Rachel**, but in **contemplation** he rejoices with her and forgets all his labor. (**Treat.**, 6. 6, 284)

Rachel - Jacob's loving – God – Laban

Yes, even **Jacob**, who in Daniel is called the **holy one of God** and whom God protests to have loved, confesses that he had served **Laban** with all his strength." Why did he serve Laban, except to obtain **Rachel**, whom he loved with all his strength? He serves Laban with all his strength and he serves God with all his strength. He loves Rachel with all his strength, and he loves God with all his strength, but still he does not love Rachel as he loves God, nor God as Rachel. He loves God as his God, above all things and more than himself. He loves Rachel as his wife, above all other women and as himself. He loves God with an absolutely and sovereignly supreme love, and Rachel with a supreme nuptial love. One of these loves is not contrary to the other, since that for Rachel does not violate the sovereign privileges and interests of that for God. (**Treat.** 10. 3, 148)

Rachel/Jacob – apples (mandrake) – Adam/Eve

How can it seem so strange to us that **Rachel** should give up the caresses of her husband **Jacob** for some **mandrake apples**, when **Adam and Eve** forsook grace for an **apple** a serpent offered to them to eat? (**Treat.** 10. 9, 167)

Rachel/Jacob – Laban – commandment

Ah, Lord God, was it not enough that you deigned to let us have this divine love, as **Laban** permitted **Rachel's** love for **Jacob**, without deigning also to call us to it by your exhortations and to impel us to it by your commandments? (**Treat.** 10. 1, 141)

Rachel/Leah – Jacob – kind of love

Rachel and Leah are equally **wives of Jacob**, but the second is loved by him solely in her character as **wife**, while the first in her character as a **beautiful woman**. (**Treat.** 9. 10, 121)

Rachel/Leah – Jacob – mandrakes - apples

You know, Theotimus, how great was **Jacob's** love for **Rachel**, his wife? He left nothing undone to testify to its greatness, strength, and fidelity ever since he greeted her at the well. From then on he never ceased to die for love of her, and to win her in marriage he served with unmatched devotion for seven whole years. To his mind it was nothing, so much did love sweeten the trials he bore for his beloved. After that, when she was still kept from him, he served again for another seven years in order to win her. So constant, loyal, and courageous was he in his love! When he finally won her, he gave up all other affections, and even took almost no account of his duty to **Leah**, his first spouse, a woman of great merit and very worthy to be cherished, on whose ill lot God himself had compassion so remarkable was it.

After all this, which was enough to make the proudest woman of the world submissive to the love of so faithful a lover, it is truly shameful to see how weak Rachel showed herself in her affection for Jacob. Poor Leah had no bond of love with Jacob except that of fertility, by which she had borne him four sons. Reuben, the first of them, went into the fields at harvest time and found there some **mandrakes** which he gathered and later, when he returned home, gave to his mother. When Rachel saw them, she said to Leah, "Give me some of the mandrakes that your son has given to you. I beg them of you, my sister." Leah answered, "Do you think it a small matter to have taken from me the dear love of my husband unless you also have my son's mandrakes?" "Come, now," said Rachel, "give me the mandrakes so that in exchange my husband may spend the night with you." The condition was accepted, and when Jacob returned that evening from the fields, Leah in haste to complete the exchange went out to meet him first. Overflowing with joy, she said to him, "My dear lord and love, this evening you will be with me, I have won this good fortune by means of my son's mandrakes." Thereupon she told him of the agreement made between her and her sister. Jacob did not utter a single word, as we know. I think that he was shocked and that his heart ached at hearing of the inconstancy and weakness of Rachel, who for such a trifle had given up for a whole night the honor and delight of being with him. Tell me truly, Theotimus, was it not a strange and very fickle levity for Rachel to prefer a few little **apples** to the chaste love of so dear a

husband? If it had been for kingdoms, for monarchies! But for a miserable handful of mandrakes! Theotimus, how does it look to you! (**Treat.** 10. 9, 165-166)

Rachel /Leah – Jacob – sins (self-love) - charity

The **sins** that deprived us of **charity** increase, wax big, and multiply so that in the end they become masters of our heart. If **Jacob** had not left his own perfect **Rachel** and had kept close to her throughout his wedding day, he would not have been deceived in the way he was. But because he let her go into their chamber without him, he was astounded on the next morning to find that in her place had been only **Leah**, the imperfect, whom he had thought to be his own dear Rachel. Laban had deceived him in this way.² Self-love deceives us in the same fashion. We leave charity but for a moment and self-love thrusts this imperfect habit into our minds. (**Treat.**, 4. 10, 229)

Rain – clouds – wind (south) – earth - soul

We see how **clouds** condensed by the **south wind** dissolve and turn into **rain**. They cannot contain themselves but fall and flow downwards and mingle so completely with the **earth** they moisten as to become one with it. So too the **soul** which, though loving, still remained within itself, issues forth by this sacred outflow and holy fluidity. (**Treat.**, 6. 12, 301)

Rain – fountain – dew – Jesus

He poured himself completely into us and, so to speak, dissolved his grandeur so as to reduce it to the form and figure of our littleness. Because of this he is called "a **fountain** of living water," **dew**, and **rain** from heaven. (**Treat.** 10. 17, 191)

Rain – graces and blessings - redemption

God's supreme goodness poured forth an abundance of **graces and blessings** over the entire human race and over the entire angelic nature, whereby all of them have been watered as by a "**rain** that falls on the just and the unjust," all of them have been enlightened as by a "light which enlightens every man coming into this world," all of them have received their portion, as of a "seed that falls" not only "on good ground" but "on the wayside, among thorns, and upon rocks," so that all of them "would be inexcusable"⁵ before the Redeemer if they did not use this most abundant redemption to win salvation for themselves. (**Treat.** 2.7, 118-119)

Rainbow – aspalathus plant – aroma – sacred love

When the **rainbow** touches the **aspalathus plant**, it deprives it of its **aroma** and gives it one much better.¹² So also when **sacred love** touches our passions, it removes their earthly end and gives them a heavenly end. (**Treat.** 11. 20, 256)

Rainbow – plants - charity

Sacred love is nourished in the way it desires by such exercises, and in far greater abundance it spreads its graces and properties over them than it does over the actions of merely human virtues. So does the lovely **rainbow** render sweet-smelling all the **plants** upon which it gleams, but it makes the aspalathus incomparably more so than all the rests (**Treat.** 11. 3, 202)

Rainbow – thorn (Aspalathus) – lily – redemption - miseries

Just as the **rainbow** touches the **thorn Aspalathus** and makes it smell sweeter than the **lily**, so our Savior's **redemption** touches our **miseries** and makes them more beneficial and worthy of love than original innocence could ever have been. (**Treat.** 2.5, 115)

Raphael – Tobias - grace

. For us it performs the three services that the great angel **Raphael** performed for his beloved **Tobias**. It guides us through our journey of holy penitence; it guards us from dangers and from the assaults of the devil, and it consoles, animates, and strengthens us in our difficulties. (**Treat.** 2.21, 160)

Rays – sun – eyes - light – heavenly light

In like manner, among natural things the **sun**, the supreme object of our bodily **eyes**, does not present itself to our gaze without first sending down **rays** by which we may be able to see it. Hence we only see it by its **light**. Yet there is a difference between the rays the sun casts down upon our bodily eyes and that **light in heaven** which God will create in our minds. (**Treat.** 3.14, 197)

Rays – sun – God's will

Just as the **rays** of the **sun** do not cease to be true rays when shut out and thrust back by some obstacle, so **God's signified will** does not cease to be God's true will when we resist it, even though it does not produce as many effects as if we had co-operated with it. (**Treat.** 8. 3, 63)

Rays (sun's) – inspiration

The **sun's rays** give light while giving warmth and warmth while giving light. **Inspiration** is a heavenly ray that brings into our hearts a warm light that makes us see the good and fires us on to its pursuit. (**Treat.** 8. 10, 81)

Rays of light – sword of iron – wounds of love - Francis of Assisi

To the end that it might be known that these wounds were the **wounds of heavenly love**, they were made not with a **sword of iron** but with **rays of light**. O true God! Theotimus, what loving pain and what painful love! Not only at that instant but afterwards throughout his entire life, this **poor saint** continued to pine and languish like one really sick with love. (**Treat.**, 6. 15, 313)

Rebecca – Eliezer – garments

Eliezer carried earrings, bracelets, and new **garments** for the maiden whom God had prepared for his master's son. In fact he presented them to the virgin **Rebecca** as soon as he knew it was she. There must be **new garments** for the Savior's spouse. (**Treat.** 9. 16, 139)

Rebecca – Eliezer – inspiration

"Ah, Lord," said the faithful **Eliezer**, "Behold, I stand here at this spring of water, and the daughters of the inhabitants of this city will come out to draw water. Therefore, the maid to whom I shall say, 'Let down the pitcher that I may drink,' and she shall answer, 'Drink, and I will water your camels also,' she it is whom you have chosen for your servant Isaac." Theotimus, Eliezer does not express any desire for water except for himself, but the fair **Rebecca** was obedient to the **inspiration** that God and her own kindness gave her and also offered water to his camels. For this deed she was made spouse of holy Isaac, fair daughter of the great Abraham, and ancestral mother of the Savior. (**Treat.** 8. 10, 83)

Rebecca's womb – two nations – sensual love – divine love

He seems to say to the soul what he caused to be said to **Rebecca**: "**Two nations** are in your womb, and two peoples shall be divided out of your body, and one people shall overcome the other, and the elder shall serve the younger." Rebecca had only two children in her womb, but because two peoples were to be born of them, it is said that she had two

nations in her womb. So too the soul has two loves in its heart, and consequently has two great classes of movements, affections, and passions. Rebecca's two children by their conflicting movements, caused great convulsions and pains within her womb. So also the two loves within our soul cause great travail in our heart. It was said of her two children that the elder should serve the younger; so also it has been ordained that of the two loves in our heart the sensual shall serve the spiritual, that is, self-love shall serve love of God.

When did the elder of the two nations within Rebecca's womb serve the younger? Surely it was not until David subdued the Idumeans in war, and Solomon ruled over them in peace. Ah, when shall it be that **sensual love** shall serve **divine love**? Theotimus, it shall be when love is armed, and being thus made zealous shall by mortification subdue our passions, and even more so when in heaven above beatified love shall possess our whole soul in peace. (**Treat.** 11. 20, 254-255)

Rebellion – sedition – concupiscence

That **rebellion** of the sensitive appetite which we call **concupiscence** does indeed disturb the intellect, but it is against the will that it chiefly stirs up **sedition** and revolt. (**Treat.** 1.17, 95)

Re-clothed - Isaias – stripped – affections

God commanded the prophet **Isaias** to **strip** himself completely naked. He did so, and went about and preached in this way for three whole days, as some say, or for three years, as others think. Then, when the time set for him by God had passed, he **put his clothes back on again**. We too must strip ourselves of all **affections**, both little and great, and make a frequent examination of our heart to see if it is truly ready to divest itself of all its garments, as Isaias did. Then at the proper time we must take up again the affections suitable to the service of charity, so that we may die naked upon the cross with our divine Savior and afterwards rise again with him in the new man. "Love is strong as death," to enable us to forsake all things. It is as magnificent as the resurrection to adorn us with glory and honor. (**Treat.** 9. 16, 139-140)

Red – chameleon – white – lover of God

He did not take on the color of his affairs and way of life as the **chameleon** takes on that, of the surrounding place, but he always remained wholly united to God, always **white** in purity, always **red** with charity, and always filled with humility. (**Treat.** 12. 4, 266)

Red – colors of flowers - white – violet – yellow – charity

Although **charity** itself has only a colorless color, the **flowers** that it makes spring up have each of them a **different color**. Charity makes martyrs **redder** than the rose and virgins **whiter** than the lily. To some it gives the fine **violet** of mortification, and to others the **yellow** of marriage cares. (**Treat.** 8. 6, 71)

Red – coral – sea - green – land - earth - heaven

We are like **coral**, which in the **sea**, the place of its origin, is a pale **green**, weak, drooping, and easily bent tree. When it is drawn up from the bottom of the sea, as from its mother's womb, it almost turns to stone. It becomes firm and inflexible and changes color from pale green to bright **red**. So too, since we are still in the **sea of this world**, the place of our birth, we are subject to extreme changes and liable to be bent on every side—on the right, which is heavenly love, by inspiration, on the left, which is earthly love, by temptation. But once we are drawn out of this mortal state, and have changed the **pale green** of our trembling hopes into the **bright red** of sure possession, then we shall never again be subject to change but shall forever be established in eternal love. (**Treat.**, 4. 1, 203)

Reeds – gold – good works

Insofar as they proceed from us, our works are but frail **reeds**, but by charity these reeds are turned into **gold**. (**Treat.** 11. 6, 210)

Religious superior - woman – husband – gentleman – prince – love of benevolence

The **love of benevolence** would still impel us to render complete obedience and submission to God by election and inclination, yes, even by a gentle, loving violence in consideration of the supreme goodness, justice, and rectitude of his divine will. Theotimus, we see how a young **woman** by free choice proceeding from the **love of benevolence** subjects herself to her **husband** to whom she otherwise owed no duty. We see, too, how a **gentleman** places himself at the service of a foreign **prince**, or even puts his will in the hands of the **superior** of some religious order that he wishes to join. (**Treat.** 8. 2, 61)

Remora – wind – canvas (soul) – free will - inspiration

When the favorable **wind** of God's grace fills our **soul's canvas**, it is within our liberty to refuse consent and thereby impede the effect of that favoring wind. But when our spirit sails along and makes a prosperous voyage, it is not we who cause the wind of **inspiration** to come to us. We neither fill our sails with it nor do we give movement to the ship that is our heart. We merely receive that wind coming from heaven. We consent to its movement. We let the ship proceed before the wind without stopping it by the **remora** of our resistance. It is **God's inspiration**, then, which impresses on our free will that gentle, blessed influence whereby it not only causes the will to see the beauty of the good but also warms it, helps it, reinforces it, and moves it so gently that by its agency the **will** turns and glides freely towards the good. (**Treat.**, 4. 6, 216-217)

Remora (echeneis) – ship at sea – free will - inspiration

That wonderful little fish called the **echeneis** or **remora**, or ship-stopper, has power either to stop or not to stop a **ship moving over the high seas** under full sail, but it has no power to make it set sail, keep on going, or come to port. It can interfere with motion but it cannot impart it. Our **free will** can stop or obstruct the course of **inspiration**. (**Treat.**, 4. 6, 216)

Rhubarb - Dodecatheon (herb) – cure-all – God - perfection

It is like the **herb Dodecatheon** which, according to Pliny, is a **cure** for every disease, although it is neither **rhubarb**, senna, rose, clove, nor bugloss, but one simple herb which in the unique simplicity of its own proper nature contains as much virtue as all other medicines put together. Oh, depths of **God's perfection**! How admirable you are to possess in one single perfection the excellence of all perfection in a manner so excellent that none can comprehend it but yourself! (**Treat.** 2.1, 103)

Riches – Joseph – beasts of burden

In this manner, when **Joseph** sent his father many cargoes of all the **riches** of Egypt, he gave him not only those treasures as his chief gifts but also the **beasts of burden** that carried them. (**Treat.** 11. 17, 246)

Rider – horse – soul that loves – God's will

For just as a well-trained **horse** is managed easily, gently, and properly in all situations by his **rider**, so also a **soul that loves** is so pliable under **God's will** that he does in it all he wishes. (**Treat.** 8. 13, 93)

Ring – bride – husband – God's presence

Hence instead of sweetly using their will to taste the sweets of **God's presence**, they employ their intellect to reason about their feelings. They are like a **bride** who entertains herself by looking at her engagement **ring** without even seeing the **husband** who gave it to her. (**Treat.**, 6. 10, 294)

Ring – musk – robe (golden) - counsels

Although all the **counsels** cannot and should not be practiced by each individual Christian, everyone is bound to love them all since they are all most good. If you have a sick headache and the odor of **musk** annoys you, will you for that reason refuse to admit that such scent is good and agreeable? If a **golden robe** is not becoming to you, will you say that it is of no value? If a **ring** does not fit your finger, will you therefore throw it away as trash? (**Treat.** 8. 9, 77)

River - fishes – gold – Pliny - afflictions

It is said that in Boeotia there is a **river** in which the **fishes** seem to be made of **gold**, but when taken out of their native waters they have the same natural color as other fish. **Afflictions** are like that. If we look at them apart from God's will, they are naturally bitter. If we consider them in that eternal good pleasure, we find them all **gold** and more lovely and precious than can be described. (**Treat.** 9. 2, 100)

River – plain – grace of love

But if we do not reject the **grace of holy love**, it goes on expanding with continual increase in souls until they are entirely converted, just as mighty **rivers** coming upon open **plains** spread out and ever take up more space. (**Treat.** 2.21, 159)

River – streams – cargo

They were like so many **streams** that run together to make a **river**, which carries far greater **cargoes** than the many small separate brooks could ever do. (**Treat.**, 6. 5, 282)

River – water paradise of heart – reason

In man there is a place of pleasure from which God causes the **river of reason** and natural light to take rise so as to **water** the entire **paradise of our heart**. (**Treat.** 11. 8, 216)

River- waves – current – prayer of quiet

The soul thus inwardly recollected in God or in God's presence is at times rendered so sweetly attentive to the goodness of its beloved as to think that its attention is not actually attention, so simply and so delicately is it exercised. It is like certain **rivers** which flow so calmly and smoothly that those who look at them or sail on them seem neither to see nor to feel any motion, since they see no **waves** or **currents** whatever. (**Treat.**, 6. 8, 289)

River Jordan – Ark of Covenant – Immaculate Conception

It was like the **river Jordan** in Josue's time of old, and it acted in like manner. The river held back its flood out of respect for the passage of the **Ark of the Covenant**, while original sin drew back its waters in reverence and awe at the presence of the **true tabernacle** of the eternal covenant. (**Treat.** 2.6, 117)

River of eloquence – Bishop of Belley

I will say nothing of the *Parentic* of that **river** of eloquence which now flows through all France by reason of the multitude and variety of his sermons and splendid writings. (**Treat.**, Preface, 39)

River of life - mistress (poverty) – current

To forsake all goods, to love **poverty**, to name and hold it as one's most delightful **mistress**, to hold opprobrium, contempt, insults, abjection, persecution, and martyrdom to be joys and blessings, to keep oneself within the limits of most absolute chastity, and finally, to live in the world and in this mortal life contrary to all the opinions and maxims of the world, and against the **current of the river of this life**, by ordinary resignation, renunciation, and self-denial—this is not to live a merely human but rather a superhuman life. (**Treat.** 7. 6, 31)

River (swollen) – graces

But sometimes it happens that this supreme goodness overflows its usual banks, like a **river swollen** and overcharged with the abundance of its waters that bursts out over the plain. In like manner this supreme goodness effects an outpouring of its **grace** so impetuous and yet so loving that in a single instant it floods over and submerges a whole soul with blessings. (**Treat.** 2.12, 132)

Rivers – rocks – plains – divine love - obstacles

We see mighty **rivers** boil and leap up, roaring loudly in rugged narrows where **rocks** form shoals and reefs that oppose and impede the water's flow, but on the contrary, on a **plain** they roll along and flow smoothly and without effort. In like manner when **divine love** encounters many **obstacles** and hindrances in men's souls—in fact all have some, although in different degrees—then it does violence there, combats bad inclinations, strikes at the heart, pushes the will by different disturbances and various efforts to gain room for itself or at least to overcome such obstacles. But in the Blessed Virgin everything favored and prospered the course of heavenly love. (**Treat.** 7. 14, 52)

Rivers – sea – heart - God

All **rivers** flow on without ceasing, and, as the wise man says, ' "They return to the place from which they came." The **sea**, the place where they are born, is also the place of their last repose. All their movements strive solely to unite them again with their source. "O **God**," says St. Augustine, "you have created my **heart** for yourself, and it can never rest except in you." (**Treat.** 3. 6, 179)

Road - walking – sitting - God

Ah, dost thou not know that thou art on the road and that the road is not made for **sitting** but for **walking**? It is so made for walking that to **walk** on is called going one's way, and when God speaks to one of his greatest friends, he says, "Walk before me and be perfect." (**Treat.** 3. 1, 164)

Robe – crown – scepter – throne

We desire no other marks of majesty but the Crucified's **crown of thorns**, his **scepter of reed**, the **robe of scorn** that was put over him, and his **cross as throne**. Upon it sacred lovers have more content, joy, glory, and happiness than Solomon ever had upon his ivory throne. (**Treat.** 11. 19, 253)

Robe (golden) - musk – ring – counsels

Although all the **counsels** cannot and should not be practiced by each individual Christian, everyone is bound to love them all since they are all most good. If you have a sick headache and the odor of **musk** annoys you, will you for that reason refuse to admit that such scent is good and agreeable? If a **golden robe** is not becoming to you, will you say

that it is of no value? If a **ring** does not fit your finger, will you therefore throw it away as trash? (**Treat.** 8. 9, 77)

Robe (wedding garment) – sacred friends of bridegroom

Although from that time they continued subject to some imperfections, they were exempt from all mortal sin and consequently from peril of losing God's love. Like **sacred friends of the heavenly bridegroom** they were adorned with the **wedding garment** of his most holy love. However, they were not given crowns, since a crown is an ornament of the head, that is, of a person's chief part. Since the first part of the life of souls of this rank had been subject to earthly love, they were not to be adorned with the crown of heavenly love. Still it was sufficient for them to wear that **robe** which renders them suitable for the marriage bed of the heavenly spouse and for being eternally happy with him. (**Treat.** 2.6, 118)

Robed – gilded clothing - Immaculate Conception

This Son of eternal love had **robed** his Mother "in **gilded clothing** surrounded with variety" so that she might be "the queen at his right hand," that is, the first among all the elect to enjoy "the delights of the right hand" of God. (**Treat.** 2.6, 117)

Robes (festive) – Judith – no affection for

Judith, the beautiful and chaste, kept her costly **festive robes** stored away in a closet, but had no liking for them and never wore them during her widowhood except at the time when by God's inspiration she went out to destroy Holofernes. In like manner, although we have learned virtuous practices and devout exercises, we must have **no affection for them**, nor re-clothe our heart with them except only in so far as we know that such is God's good pleasure. just as Judith always wore mourning except on that occasion when God willed that she be dressed with pomp, so also we must remain peaceably re-clothed with misery and abjection amid our imperfections and infirmities until God raises us up to the practice of excellent actions. (**Treat.** 9. 16, 138)

Robes (royal) - king – dung-hill – Job – love

Nevertheless, behold great **Job**! He is like a **king** among the unfortunate of the earth; he is seated upon a **dunghill**, as upon a throne of misery; he is adorned with sores, ulcers, and rottenness as with **royal robes** suitable to the quality of his kingship. So great were his abjection and annihilation that if he had not spoken no one could know whether Job was a man reduced to a dunghill or the dunghill was a putrid mass in the form of man. But I say again, behold great Job as he cries out, "If we have received good things from the hand of the Lord, why shall we not receive evil things as well?" O God, these are the words of a mighty **love**! (**Treat.** 9. 2, 101)

Rocks – rivers – plains – divine love - obstacles

We see mighty **rivers** boil and leap up, roaring loudly in rugged narrows where **rocks** form shoals and reefs that oppose and impede the water's flow, but on the contrary, on a **plain** they roll along and flow smoothly and without effort. In like manner when **divine love** encounters many **obstacles** and hindrances in men's souls—in fact all have some, although in different degrees—then it does violence there, combats bad inclinations, strikes at the heart, pushes the will by different disturbances and various efforts to gain room for itself or at least to overcome such obstacles. But in the Blessed Virgin everything favored and prospered the course of heavenly love. (**Treat.** 7. 14, 52)

Rod - Moses – serpent – tail

Do you not see how **Moses** transformed the **serpent** into a **rod**, simply by taking it up by the **tail**? In the same way, when we assign a good purpose to our passions, they take on the quality of virtues. (**Treat.** 11. 20, 255)

Rod of Moses – tribulations

Look at the **rod of Moses** as it lies on the ground; there it is a loathsome serpent. Look at it in Moses' hand; there it is a miraculous wand. **Tribulations** considered in themselves are dreadful things; looked at in God's will, they are things of love and delight. (**Treat.** 9. 2, 100)

Root – fruit – tree of salvation - providence

Hence we can give an account of the order found in the effects of **providence** as concerned with our **salvation**. We descend from the first to the last, that is, from the **fruit**, which is glory, to the **root** of this fair tree, which is the redemption wrought by our Savior. (**Treat.** 3. 5, 177)

Root of holiness - grafting on tree – charity

The poor tree at Tivoli did not last long, as Pliny himself testifies, for such varied products quickly dried up the sap in its roots and made it wither and die. On the contrary, **love** is strengthened and invigorated anew so as to produce many fruits by exercise of all the virtues. In fact, as our holy Fathers have pointed out, it desires insatiably to bring forth fruit, and just as Rachel urged on her husband, so also it never ceases to urge on the heart it dwells in and says, "Give me children, otherwise I shall die." **The fruit on grafted trees always takes after the graft.** If the graft is apple, the tree bears apples, if it is cherry, it bears cherries, but in such wise that these fruits always taste of the root stock. In the same manner, Theotimus, our acts take their name and species from the particular virtues from which they spring, but they derive their taste of sanctity from holy charity. Hence **charity is the root** and source of all **man's holiness**. (**Treat.** 11. 5, 206)

Roots of vine – theriacal wine – love - penitence

Theriacal wine is not called theriacal because it contains the proper substance of theriaca, for it has none of it whatsoever. It is so named because the **roots of the vine** have been immersed in **theriaca**, and therefore the grapes and wine which have issued from it have drawn into themselves the virtue and operation possessed by theriaca against poisons of every kind. Hence we must not think it strange if, as Scripture says, **penitence** wipes away sin, saves the soul, makes it pleasing to God, and justifies it. All these are effects that belong to love and seemingly should be attributed only to love. Although love itself is not always found in perfect penitence, yet its virtue and property are always there, since they have flowed into it from **motives of love** from which it issues. (**Treat.** 2.20, 156)

Rose - Dodecatheon (herb) – cure-all – God - perfection

It is like the **herb Dodecatheon** which, according to Pliny, is a **cure** for every disease, although it is neither rhubarb, senna, **rose**, clove, nor bugloss, but one simple herb which in the unique simplicity of its own proper nature contains as much virtue as all other medicines put together. Oh, depths of **God's perfection**! How admirable you are to possess in one single perfection the excellence of all perfection in a manner so excellent that none can comprehend it but yourself! (**Treat.** 2.1, 103)

Rose – flowers - violet – daisy – lily – night – sun – charity

All **flowers** lose their usual brilliance and beauty in the darkness of **night**. However, in the morning when the **sun** again makes these same flowers visible and pleasing to us, it

does not make their beauty and grace equal. Although its light is spread over them all, it still makes them bright and glorious in different measures according as they are more or less susceptible to the effects of its splendor. Even though the **light of the sun** falls alike on the **violet** and the **rose**, it never makes the first as fair as the second, or the **daisy** as lovely as the **lily**. However, if the sun were to shine very brightly on the violet but because of mist very faintly on the rose, then it would undoubtedly make the violet fairer to look at than the rose. So too, my Theotimus, if with equal **charity** one man suffers death by martyrdom and another man suffers hunger because of fasting, who does not see that the value of such fasting is not equal to that of martyrdom? No, Theotimus, no one would dare to assert that in itself martyrdom does not have greater perfection than fasting. Since charity is more excellent, and since superadded charity does not detract from but rather adds to its excellence, charity as a result will leave martyrdom the superiority it naturally has over fasting. (**Treat.** 11. 5, 207)

Rose – rosemary - gift of the Spirit

If someone should ask why God made melons bigger than strawberries or lilies larger than violets, why the **rosemary** is not a **rose** or why the carnation is not a marigold, why the peacock is more beautiful than a bat, or why the fig is sweet and the lemon sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

Rose – smelling – pink- rosemary – thyme – hyacinth – orange blossom – perfumed water - meditation - contemplation

Meditation is similar to one who **smells** a **pink, rose, rosemary, thyme, hyacinth, and orange blossom** separately one after the other. **Contemplation** is like one who smells **water** containing **perfume** made up of all those flowers. In a single sensation, the second man takes in all those odors united together, while the other sensed them as separate and distinct. There is no doubt that this one unique odor which comes from the intermingling of all those scents is more sweet and precious than the scents out of which it is composed, smelled separately one after the other. (**Treat.**, 6. 5, 280-281)

Rose – sun – flowers – God's love

The **sun** looks down no less upon a **rose** alone with a thousand million other **flowers** than if it shone upon the rose alone. **God** pours his **love** in no less measure into one soul, even though he loves an infinity of others along with it, than if he loved that soul alone. (**Treat.** 10. 14, 179)

Rosemary – bees – honey – lilies – flags – roses – thyme – exercises of devotion

Bees plunder **lilies, flags, and roses** but they obtain no less booty from the tiny little flowers of **rosemary** and **thyme**; in fact they not only gather more but even better honey from them, since in those little vessels the **honey** is more closely packed and hence better kept. Certain it is that in little, lowly **exercises of devotion** charity is not only practiced more frequently but for the most part more humbly as well, and as a consequence more usefully and holily. (**Treat.** 12. 6, 268)

Rosemary, herbs (basil, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk) – water – aroma – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly

as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (Treat. 1.10, 80)

Rosemary - rose – gift of the Spirit

If someone should ask why God made melons bigger than strawberries or lilies larger than violets, why the **rosemary** is not a **rose** or why the carnation is not a marigold, why the peacock is more beautiful than a bat, or why the fig is sweet and the lemon sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (Treat. 2.7, 120)

Rosemary – smelling – pink- rose – thyme – hyacinth – orange blossom – perfumed water - meditation - contemplation

Meditation is similar to one who **smells** a **pink, rose, rosemary, thyme, hyacinth, and orange blossom** separately one after the other. **Contemplation** is like one who smells **water** containing **perfume** made up of all those flowers. In a single sensation, the second man takes in all those odors united together, while the other sensed them as separate and distinct. There is no doubt that this one unique odor which comes from the intermingling of all those scents is more sweet and precious than the scents out of which it is composed, smelled separately one after the other. (Treat., 6. 5, 280-281)

Roses – bees – honey – lilies – flags – rosemary – thyme – exercises of devotion

Bees plunder **lilies, flags, and roses** but they obtain no less booty from the tiny little flowers of **rosemary and thyme**; in fact they not only gather more but even better honey from them, since in those little vessels the **honey** is more closely packed and hence better kept. Certain it is that in little, lowly **exercises of devotion** charity is not only practiced more frequently but for the most part more humbly as well, and as a consequence more usefully and holily. (Treat. 12. 6, 268)

Roses – honey – wormwood – garlic – dolorous compassion

Theotimus, it was such love that brought the stigmata to the loving, seraphic St. Francis, and the Savior's burning wounds to the loving, angelic St. Catherine of Siena. In them loving complacence had sharpened the points of **dolorous compassion**, even as **honey** makes the bitter taste of **wormwood** more penetrating and easily sensed, while on the contrary the sweet smell of **roses** is intensified if **garlic** is planted near the rose bushes. (Treat., 5. 5, 247)

Roses – thorns – day – night – spring – winter – our days on earth

Yes, Lord, your will be done, **on earth** where we have no pleasure without admixture of some pain, no **roses** without **thorns**, no **day** without a **night** to follow, no **spring** without a **winter** that went before, on earth, Lord, where consolations are rare and trials are countless. (Treat. 9. 1, 99)

Rose tree – grafting – musk – love of God

If you are **grafting a rose tree** and put a grain of **musk** within the cleft of the stock, all the roses that grow from it will smell of musk. Therefore cleave asunder your heart with holy penitence and put the **love of God** within the cleft. Then engraft on it whatever virtue you wish, and the works that spring from it will be perfumed with sanctity without need of any further care. (**Treat.** 11. 2, 199-200)

Rubies – carbuncles – virtues

Carbuncles and **rubies** are called by two contrary names by the Greeks, as they call them pyropes and apyropes, that is, fire and without fire, or better, inflamed and flameless. They call them burning, fiery, live coals, or carbuncles, because in luster and splendor they resemble fire, while they call them fireless, or so to speak, non-inflammable, because their luster not only lacks heat but also because they are completely unable to receive heat, and there is no fire that can give them heat. Thus our ancient fathers have said that the **virtues** of the pagans were at one and the same time both virtues and non-virtues: virtues because they had luster and show, non-virtues not only because they lacked the vital heat of love of God which alone could make them perfect, but also because they were incapable of receiving such love since they were in persons without faith. (**Treat.** 11. 10, 226)

Rubies (Ethiopian) – vinegar – love - penitence

It is like what is said of **Ethiopian rubies**: their fire is naturally very faint, but if they are placed in **vinegar**, it blazes up and casts a strong, clear brilliance. The **love** that precedes repentance is ordinarily imperfect, but once immersed in the bitter waters of **penitence**, it is strengthened and made into an excellent love. (**Treat.** 2.20, 155)

Run – following inspirations

Make the first start since of myself I cannot awaken, nor can I move myself unless you move me. But when you have moved me, then, O beloved spouse of my soul, "we **run**," we two. You run before me, ever drawing me forward, and for my part I will follow in your path by consenting to your call. (**Treat.** 2.13, 138)

Run – Savior

As long as life lasts **run** after your **Savior**. But run ardently and swiftly, for what will it avail you to follow him if you are not so happy as to reach him? (**Treat.** 3. 1, 164)

Sadoc - Jerusalem – Abiathar – ark of covenant - soul – faith – hope - baptism

In that **Jerusalem** which is our **soul** there remains no important virtue except **Sadoc** the seer, that is, the gift of **faith**, which can make us see eternal things, together with its exercise, and also **Abiathar**, that is, the gift of **hope** together with its action. Both of these remain, although in great affliction and sorrow, but they maintain in us the **Ark of the Covenant**, that is, the character and title of Christian acquired for us by **baptism**. (**Treat.**, 4. 3, 209)

Sailors – ships - iron – loadstone – grace

We are like **sailors** who transport **iron** and perceive that their **ships** sail very fast before a light breeze. From this they know that they are coming near **loadstone** mountains which imperceptibly pull them on. Thus they perceive a recognizable and perceptible advance coming from an unknown and imperceptible means. In like manner, when we see our spirit unite itself more and more to God under such little efforts as our will makes, we rightly judge that we have too little wind for sailing so fast, and that the lover² of our souls must be drawing us on by the secret influence of his **grace**. (**Treat.** 7. 2, 18)

Samson – courage - lion

Samson did not always have **courage**, but we are told in Scripture that when the **lion** of the vines of Tamnatha came raging furiously at him, then "the spirit of the Lord seized him." That is, God gave him the movement of new strength and **new courage**, "and he tore the lion as he would have torn a kid to pieces." The same thing took place when he defeated the thousand Philistines who wished to defeat him in the field of Lechi. (**Treat.**, 4. 11, 231)

Samson – Jacob – union with God

Sometimes this **union** is made so insensibly that our heart neither feels God's operation within nor our cooperation with it, but discovers the union alone insensibly completed. It is like **Jacob** who without any thought of it found that he was married to Leah. Or rather, like an-happier **Samson**, the heart finds itself ensnared and bound in the bonds of a holy union without ever having perceived it. (**Treat.** 7. 2, 18-19)

Sanctuary – high point of soul

This extremity and **summit of our soul**, this supreme point of our spirit, is aptly symbolized by the **sanctuary** or holy place. (1) In the sanctuary there were no windows for giving light. In this degree of the soul there is no discursive thought that will illuminate it. (2) In the sanctuary all the light entered by the door. In this degree of the spirit nothing enters except by faith, which produces, in the manner of beams, sight and feeling of the beauty and goodness of God's beneficence. (3) None but the High Priest entered into the sanctuary. In this point of the soul discursive thought does not enter, but only the great, universal, and supreme feeling that the divine will must be supremely loved, approved, and embraced, not only for certain things in particular but for all things in general, and not only in general for all things but for each thing in particular. (4) When the High Priest went into the sanctuary, he obscured even that light which entered in through the door. He put many perfumes into his censer and their smoke drove back the rays of light which the door's opening had admitted. All the vision made in the supreme point of the soul is in a certain manner obscured and veiled over by acts of renunciation and resignation that the soul makes. It wishes not so much to look upon and see the beauty of the truth and the truth of the goodness presented to it but rather to embrace and adore them. Hence the soul would almost wish to close its eyes as soon as it begins to see the dignity of God's will. This is to the end that without further occupying itself in considering it, it can more powerfully and perfectly accept it and by absolute complacence unite and submit itself without limit to his will. (**Treat.** 1.12, 85-86)

Sap - mustard seed – tree – good works

Thus, like a little grain of **mustard seed**, our **works** are in no way comparable in greatness to the **tree of glory** they produce. Still they have the vigor and virtue to produce it because they proceed from the Holy Spirit. By a wondrous infusion of his grace into our hearts he makes our works become his and yet at the same time lets them remain our own, since we are members of a head of which he is the Spirit and since we are engrafted on a tree of which he is the divine **sap**. (**Treat.** 11. 6, 211-212)

Sapricius – Nicephorus – power and excellence of holy love

Treatise 10. 08, 161-163

Sarah – Hagar – Abraham – love

Sarah gave her servant **Hagar** to **Abraham**, her husband, in order that he might have children by her in keeping with the lawful usage of those times. However, when Hagar had conceived, she held her mistress in great contempt. Until that time it could hardly be perceived which was Abraham's greater love, that which he had for Sarah or that which he had for Hagar. Hagar shared his bed, just as Sarah did, and moreover she had the

advantage of fertility. But when the two pleasing loves were compared, Abraham, a good man, made it very clear which was the stronger. Sarah had no sooner complained that Hagar despised her than he replied, "Hagar, your handmaid, is under your authority, do with her as you please," so that Sarah so afflicted poor Hagar that she was forced to leave. Divine dilection readily allows us to have other loves, and often we cannot discern which is the chief love within our heart. (**Treat.** 10. 7, 159)

Sarah – Ishmael/Isaac – other loves

Sarah did not take offense at seeing **Ishmael** in the company of her own dear **Isaac** as long as Ishmael did not play in such a way as to strike or hurt him. God's goodness takes no offense when it sees that we have **other loves** besides our love for him as long as they preserve for him the reverence and submission that are his due. (**Treat.** 10. 3, 145-146)

Sarah's knees - Hagar – Ishmael – wings - charity

Although his mother **Hagar** had conceived him by authority of Sarah her mistress, still when she found herself pregnant she felt contempt for Sarah. She did not place her child on **Sarah's knees**, as Bala had placed her children on Rachel's knees. Theotimus, it is only the children, that is, the acts of most holy charity, and the children or acts that the other virtues conceive and bring forth on the knees and under command and direction of **charity**, or at least under its **wings** and its protecting presence, that are "heirs of God and joint heirs with Jesus Christ." (**Treat.** 11. 11, 227-228)

Satin – embroidery pattern – silks – flowers - needle

Sometimes, Theotimus, you will see a virtuous lady who is no less willing to "eat her bread in idleness," than she whom Solomon praised so highly. She will lay **silk** in beautifully varied colors on pure white **satin** to make an **embroidered pattern** of various beautiful **flowers**, and these she will afterwards richly embellish with gold and silver in suitable designs. The work is done with a **needle** which she inserts wherever she wants to place the silk, silver, or gold. However, the needle is not left permanently in the satin but only to draw in the silk, gold, and silver and prepare a way for them; hence as soon as they are laid on their foundation, the needle is withdrawn. In like manner, when God's goodness wishes to place many varied virtues in the human soul and afterwards to embellish them with his sacred love, he makes use of the **needle of servile or mercenary fear**, which usually first pricks our hearts. This needle is not left there, but according as the virtues are drawn into the soul and laid upon it, servile and mercenary fear departs. This is in keeping with the word of the beloved disciple, "Perfect charity casts out fear." (**Treat.** 11. 16, 243)

Scarlet – comb – honey – Church

The Holy Spirit teaches us that the lips of the heavenly spouse, that is, the Church, are like *a* strand of **scarlet** and like *a* comb dripping with honey' so that everyone may know that the doctrine she proclaims consists of sacred love. This love is of a red more brilliant than **scarlet** because it is inflamed by the blood of her spouse, and it is sweeter than honey because of the sweetness of the Beloved who covers her over with delights? (**Treat.**, Preface, 37)

Scarlet – wool – dyes – crimson – purple – good works - blood of Christ

What can give such might to these passing moments and these light tribulations? **Scarlet** and **purple**, or fine crimson **violet**, is a highly precious, a royal fabric. However, this is not because of the **wool** but because of the **dye**. The **works** of good Christians are of such great value that heaven is given in return for them. But, Theotimus, it is not because they come from us and are made of our heart's wool but because they are dyed with the **blood of the Son of God**. What I mean is that the Savior sanctifies our works by the merits of his blood. (**Treat.** 11. 6, 209)

Scent – hound – knowledge

A very faint **scent** warms the **hound** to the chase. So too, dear Theotimus, **knowledge** obscure and thickly clouded over, as is that of faith, stirs up in us unlimited affection for love of the goodness it causes us to perceive. (**Treat.**, 6. 4, 278)

Scent – hounds - springtime – grass – flowers – love

Why, in your opinion, Theotimus, do **hounds** more often lose an animal's track and **scent** in **springtime** than at other times? According to both huntsmen and philosophers, it is because **grass** and **flowers** are then in full vigor, so that the various odors they send forth so clog the dogs' sense of smell that they can neither pick up nor follow the scent of their quarry among the many different odors the earth breathes forth. So too those souls which continually multiply desires, plans, and projects never desire holy love of heaven as they ought, nor can they properly sense the amorous track and scent of the divine beloved, who is "like a roe, or a young hart." (**Treat.** 12. 3, 264)

Scent – stag – charity

After a **stag** has spent the night in a certain spot, his **scent** is still fresh there in the morning, but by evening it is harder to catch and as his tracks get old and hard the dogs often lose it. When **charity** has reigned for a long time in a soul, we find traces of its flight for some time after it has left that soul. (**Treat.**, 4. 10, 228)

Scent – swarm - bees (honey) – hive – sound – Savior – wine - consolations

A new **swarm** or flight of **honey bees** that is about to take flight and change its place is called back by a **sound** made softly on metal basins, the **smell of wine mixed with honey**, or even the **scent of certain aromatic herbs**. The swarm is stopped by the attraction of such agreeable things, and enters the hive prepared for it. So too our Savior utters some secret word of love, pours forth the **wine** of his dilection, which is more delicious than honey, or diffuses into our hearts "the fragrance of his garments," that is, certain perceptions of his heavenly **consolations**. (**Treat.**, 6. 7, 286-287)

Scented water – charity

If these four streams and rivers of **charity** encounter within a soul one of the four natural virtues, they bring it into obedience to themselves. They intermingle with it so as to perfect it, just as **scented water** perfects natural water when the two are mixed together. But if holy dilection, when diffused in this manner, does not find the natural virtues in the soul, then it alone performs all their operations as occasion requires. (**Treat.** 11. 8, 217)

Scepter – crown – robe – throne

We desire no other marks of majesty but the Crucified's **crown of thorns**, his **scepter of reed**, the **robe of scorn** that was put over him, and his **cross as throne**. Upon it sacred lovers have more content, joy, glory, and happiness than Solomon ever had upon his ivory throne. (**Treat.** 11. 19, 253)

Scepter - love of God

Now among all types of love, **love of God** wields the **scepter**. (**Treat.** 1.6, 65)

School of wisdom –

. Therefore, note again, Theotimus, how those who received fewer appeals were led to penance, whereas those who received more became obstinate. Those who had less motive to do so came to the **school of wisdom**, while those who had greater motives persisted in their folly. (**Treat.** 2.10, 127)

Scraps – of leisure

She (superior of Visitation) exhorted me in a holy manner to gather up all the little **scraps** of leisure that she thought could be saved here and there from my pressing duties, and to use them for this work. (**Treat.**, Preface, 48)

Sculptor (heavenly) – statue in bed – sleep – birds in nests - God's presence

Yes, in truth, Theotimus, if we love him, we **sleep** not only in his sight but at his will, and not only by his will but also according to his will. I think that it is himself, our creator, our heavenly **sculptor**, who puts us **in our beds like statues** in their niches, so that we may be fixed there in bed like **birds that rest in their nests**. Then, when we awaken, if we reflect upon it, we find that God has always been present with us, and that we were never absent or separated from him. (**Treat.**, 6. 11, 299)

Scythice – herb – satisfying – God - will

Theotimus, picture to yourself those who keep in their mouths the **herb scythice**. It is said that it is so **satisfying** that they are never hungry or thirsty, and yet it nourishes them so delicately that they never lose their appetite? When our **will** encounters **God**, it finds rest and takes supreme complacency in him, but still this does not cause the movement of its desire to cease. (**Treat.**, 5. 3, 241)

Sea – Beloved – perfections

O God, Theotimus, what joy we shall have in heaven when we behold our hearts' **beloved** like an infinite **sea** whose waters are every **perfection** and goodness! (**Treat.**, 5. 1, 234)

Sea - coral – green – land - red – earth - heaven

We are like **coral**, which in the **sea**, the place of its origin, is a pale **green**, weak, drooping, and easily bent tree. When it is drawn up from the bottom of the sea, as from its mother's womb, it almost turns to stone. It becomes firm and inflexible and changes color from pale green to bright **red**. So too, since we are still in the **sea of this world**, the place of our birth, we are subject to extreme changes and liable to be bent on every side—on the right, which is heavenly love, by inspiration, on the left, which is earthly love, by temptation. But once we are drawn out of this mortal state, and have changed the **pale green** of our trembling hopes into the **bright red** of sure possession, then we shall never again be subject to change but shall forever be established in eternal love. (**Treat.**, 4. 1, 203)

Sea – drop – spirit - goodness

"Plunge this **drop** of **spirit** which you have given me into the **sea** of your **goodness** from which it comes!" (**Treat.** 7. 3, 24)

Sea – rivers – heart - God

All **rivers** flow on without ceasing, and, as the wise man says, "They return to the place from which they came." The **sea**, the place where they are born, is also the place of their last repose. All their movements strive solely to unite them again with their source. "O **God**," says St. Augustine, "you have created my **heart** for yourself, and it can never rest except in you." (**Treat.** 3. 6, 179)

Sea – storms – palace – life - heaven

If there is profit of any sort in **living** amid the perils, continual **storms**, and perpetual agitations and vicissitudes that must be suffered at **sea**, who would ever equate such

pleasure with the comfort of living in a **royal palace** where there is everything one can wish and even delights incomparably beyond any wish? (**Treat.** 3. 7, 181)

Sea of bitterness - pearl (oriental) – Cleopatra - Savior's heart - love

Cleopatra, that infamous queen of Egypt, wished to outdo Mark Antony in all the excesses and all the dissolute things he had done in his banquets. Hence at the end of a banquet she gave in her turn, she ordered that there be brought in a vial of fine vinegar into which she cast one of the pearls she wore at her ears. The **pearl** has been estimated to have been worth 250,000 crowns. When it was dissolved, melted, and turned into liquid, she swallowed it. She would also have buried the pearl she wore on the other ear in the sewer of her vile stomach if Lucius Plancus had not stopped her. Our **Savior's heart** is the true **oriental pearl**, uniquely unique and of priceless value. Thrown into a **sea** of incomparable **bitterness** on the day of his passion, it melted within him, dissolved, gave way, and flowed out in pain under the impact of so many mortal torments. But **love**, stronger than death, mollifies, softens, and melts hearts far more quickly than all other passions. (**Treat.**, 6. 12, 300)

Sea lantern (fish) – storm – light for sailors

It is said that in the midst of the **tempest** the **fish** called the **sea lantern** thrusts its tongue above the waves and is so luminous, brilliant, and clear that it serves as a **light** or beacon for **sailors**. So too in the **sea of sufferings** that overwhelmed our Lord, all the faculties of his soul were swallowed up and buried as it were in a maelstrom of fearful pain. The point of his spirit was alone excepted. (**Treat.** 9. 5, 108)

Sea toad (sea devil) – mud – devil

It is said that there is a fish called the **sea toad**, also named the **sea devil**, which by stirring up **mud** and spreading it about disturbs the water around it in order to stay there as in ambush. As soon as it sees any poor little fishes, it darts out upon them and seizes and devours them. Perhaps from this comes our familiar expression "to fish in troubled waters." It is the same with the **devil** in hell as with the sea devil. He lays his ambush in sadness; then, having confused the soul with many troublesome thoughts scattered about the mind, he launches his attack on the affections, overwhelms them with distrust, jealousy, dislike, envy, needless concern over past sins, and adds a crowd of empty, bitter, and melancholy subtleties, so that we reject every kind of reasonable and consoling thoughts. (**Treat.** 11. 21, 258)

Sea water – pearls – heavenly dew – heart – passions - charity

It is like what is said of **pearls**: they are conceived out of **heavenly dew**, and therefore they perish if a single drop of **sea water** gets inside the shell that holds them.' Our soul does not leave the body little by little, but in a moment when bodily disorder becomes so great that the soul can no longer maintain vital activity within the body. In the same manner, at the instant that the **heart** has become so disordered by **passions** that charity can no longer reign within it, then charity quits and abandons it. (**Treat.**, 4. 4, 210)

Seal – heart – arm – God's love

"Set me as a **seal** on your **heart**, as a seal on your **arm**," said the **divine shepherd** to the Sulamite. Truly the Sulamite had her whole heart filled with heavenly love for her dear lover. Although he possesses all of it, he is still not content, but by a sacred distrust and jealousy even desires to be placed upon the heart that he possesses and to seal it with himself so that none of the love there that belongs to him may escape and that nothing which could mingle with it may gain entry. He is not satisfied with the affection filling his Sulamite's soul unless it is unchanging, completely pure, and totally and solely his. That he may not only enjoy the affections of our heart but also the effects and operations of our hands, he also desires to be like a **seal** set upon our **right arm**, so that it may not be put forth or used except for deeds done in his service. (**Treat.** 10. 13, 176)

Seal – stamp – wax – union with God

To **stamp** a **seal** properly on **wax**, we must not only place it there but we must press it down hard enough. Thus too God desires that we be **united to him** by a union so strong and close that we should remain marked with his features. (**Treat.** 7. 2, 20)

Seamen – cables – anchors – storms - temptation

Therefore, just as **seamen** who set sail with a favorable wind and in fair weather never forget the **cables**, **anchors**, and other things needed in time of danger and storm, in like manner even though God's servant enjoys the sweet repose of holy love, he must never be unprovided with the fear of divine judgments so that he may use it in the **storms** and assaults of **temptation**. (**Treat.** 11. 17, 245)

Seamen – Jonah – storm – fear God

In the **storm** that endangered **Jonas** "the **mariners** feared" with a great fear, and suddenly "they cried out, each to his own **god**." "They were ignorant of the truth," says St. Jerome, "but they recognized that there is a providence" and believed that it was by a judgment of heaven that they found themselves in such danger. (**Treat.** 11. 18, 247)

Season - faithfulness

It is sufficient for us to be faithful during present events according to changing times. Each **season** has quite enough toil and trouble of its own. (**Treat.**, 4. 11, 230)

Sedition – Absalom/David – self-love

Such was the course of the **sedition** the treacherous **Absalom** stirred up against **David**, his fond father. He put out proposals that were apparently good and once they were accepted by the unfortunate Israelites, whose prudence was asleep and sluggish, he solicited them in such wise that he reduced them to complete rebellion. Hence David was forced to leave Jerusalem in tears, together with all his most faithful friends. He left behind no distinguished men except Sadoc and Abiathar, both priests of the eternal, with their children. Now Sadoc was a seer, that is, a prophet. In this same way, my dear Theotimus, when **self-love** finds our faith inattentive and sleepy, it presents to us empty but seeming goods, seduces our senses, our imagination, and the faculties of our soul, and makes such an attack on our free will, that it leads them all into complete revolt against holy love of God. Then, like another David, charity departs from our heart with all its following, that is, with the gifts of the Holy Spirit and those other heavenly virtues which are inseparable companions of holy charity if not its very properties and powers. (**Treat.**, 4. 3, 208-209)

Sedition – empire – reason – anger

The man who would correct others must first take care that anger does not deprive **reason** of that **empire** and domination over the soul which God has given to it, and that **anger** does not stir up rebellion, **sedition**, and confusion within ourselves. . (**Treat.** 10. 16, 186)

Sedition – rebellion – concupiscence

That **rebellion** of the sensitive appetite which we call **concupiscence** does indeed disturb the intellect, but it is against the will that it chiefly stirs up **sedition** and revolt. (**Treat.** 1.17, 95)

Seed – graces and blessings - redemption

God's supreme goodness poured forth an abundance of **graces and blessings** over the entire human race and over the entire angelic nature, whereby all of them have been watered as by a "rain that falls on the just and the unjust," all of them have been enlightened as by a "light which enlightens every man coming into this world," all of them have received their portion, as of a "**seed** that falls" not only "on good ground" but "on the wayside, among thorns, and upon rocks," so that all of them "would be inexcusable"⁵ before the Redeemer if they did not use this most abundant redemption to win salvation for themselves. (**Treat.** 2.7, 118-119)

Seed – ground (good) – heart

Like **good ground** that has received **seed** and then in due season returns it a hundredfold, a **heart** that has found complacency in God cannot keep from wishing to render God another complacency in return. (**Treat.** 8. 1, 57)

Seed of grace – thorns – complacency

When this **complacency** increases we can hardly rid ourselves of it. Like **thorns**, as our Lord has said, it finally chokes the **seed** of grace and heavenly dilection. (**Treat.**, 4. 3, 207)

Seeds – garden – sun – virtues

We sow many kinds of **seed** in our **gardens** and cover them over as if to bury them until a stronger **sun** makes them rise up and, so to speak, resuscitates them. Then they produce leaves and flowers together with new seeds, "each according to its kind." Hence one single heat from heaven causes all these diverse productions by the seed it finds hidden in the bosom of the earth. Truly, my Theotimus, God has sown in our hearts seeds of all the **virtues**, but they are so covered over by our imperfection and weakness that they do not appear at all or very little until the vital heat of sacred dilection comes to enliven and resuscitate them, producing by them the actions of all the virtues. (**Treat.** 11. 8, 217-218)

Seeds – plants – fruit trees – maturity - virtues

We know from experience that **plants** and **fruit trees** have not reached full growth and **maturity** until they have brought forth **seeds** and pods that serve to raise up other trees and plants of the same kind. Our **virtues** never come to full stature and maturity until they beget in us desires for progress, which, like spiritual seeds, serve for the production of new degrees of virtue. I think that that earth which is our heart has been commanded to bring forth plants of virtue bearing the fruits of holy works, "each one after its kind," and having as seeds desires and plans of ever multiplying and advancing in perfection. A virtue that does not produce the seed or kernel of such desires has not yet come to its full growth and maturity. (**Treat.** 8. 8, 75-76)

Seeds – pomegranate – juice – fear

A man who gives away a **pomegranate** really gives it because of the **seeds** and **juice** contained in it, but he also gives the skin as something inseparable from them. So too the Holy Spirit bestows as one of his sacred gifts **loving fear** on the souls of those belonging to him so that they may fear God in piety, as their father and their spouse, but still does not fail to **add servile and mercenary fear** as accessory to that other more excellent virtue. (**Treat.** 11. 17, 245-246)

Seeds – springtime – plants – sin – grace

But just as at the return of the bright **springtime** not only do new **seeds** that we scatter over the ground because of this fair and fertile season germinate and delightfully burgeon

forth, each one in its kind, but also old **plants**, which the rigor of the past winter had blighted, withered, and deadened, grow green and vigorous and again take on strength and life. So it is when **sin** is blotted out, and the **grace** of divine love returns to the soul. (**Treat.** 11. 12, 231)

Seeds – sugar/water – sugar melons – muskmelons – divine love

Just as **seeds** that of themselves would only produce tasteless melons produce **sugar melons** and **muskmelons** if they have been soaked in **water mixed with sugar or musk**, so our hearts, which of themselves are unable to put forth a single good thought for God's service, when steeped in **sacred dilection** "by the Holy Spirit who dwells in us," produce sacred actions which tend towards immortal glory and carry us to it. (**Treat.** 11. 6, 210)

Seeing – hearing – understanding – more and better – affections and soul

Everyone admits that in the degree he turns his attention to many different objects it is less for each one of them. Hence there is a difference between **seeing, hearing, or understanding more** and seeing, hearing, and understanding **better**. The man who sees better sees less, and the man who sees more does not see so well. Rarely do men who know many things likewise know thoroughly what they know. When the power and strength of the intellect are directed to a knowledge of many subjects, they are less strong and vigorous than when restricted to consideration of a single object. Therefore, when the **soul** employs its **affective powers** in various amorous acts, its action thus divided up is necessarily less vigorous and perfect. (**Treat.** 1.10, 77)

Senna - Dodecatheon (herb) – cure-all – God - perfection

It is like the **herb Dodecatheon** which, according to Pliny, is a **cure** for every disease, although it is neither rhubarb, **senna**, rose, clove, nor bugloss, but one simple herb which in the unique simplicity of its own proper nature contains as much virtue as all other medicines put together. Oh, depths of **God's perfection!** How admirable you are to possess in one single perfection the excellence of all perfection in a manner so excellent that none can comprehend it but yourself! (**Treat.** 2.1, 103)

Sentinel for charity – faith

But our **faith** can distinguish between the true goods we must seek and the false goods we must reject, and if we keep it keenly alert to its duty, then beyond doubt it will be a trusty **sentinel for charity**. (**Treat.**, 4. 3, 208)

Seraph - arrow (golden) – flame - Teresa of Avila – pain of love

Once a **seraph** held a **golden arrow**, from the tip of which issued a **little flame**, which he plunged into the heart of the **Blessed Mother Teresa**. When he drew it out, it seemed to that virgin that he tore out her very vitals. So excessive was her **pain** that she had strength only to utter low, feeble moans. Yet it was a pain so dear to her that she would have wished never to be delivered from it. (**Treat.**, 6. 14, 309)

Seraphic men – love

It is the same with the **love** of the seraphim and of all **seraphic men**. Such love has its repose in the continual movement of complacency by which it draws God into itself, as if by shutting itself up, and of benevolence whereby it opens out and casts itself wholly upon God. Therefore, even though this love has great desire to behold the marvels of God's infinite goodness, it spreads the **wings of such desire over its face** and thus confesses that it cannot succeed in its desire. Love would also like to present God with some worthy service, but it **folds this desire over its feet**, thus avowing that it lacks power to do so. Nothing remains but the two wings of complacency and benevolence on which it flies upward and darts towards God. (**Treat.**, 5. 12, 266)

Seraphim wings (complacency and good will) - feet (human - service)

The **feet** on which we walk signify **service**, but the **seraphim** fly on two **wings**: they fly by means of continual movements of **complacency and good will**, and their love finds rest in this sweet unquiet. (**Treat.**, 5. 12, 266)

Serf – slave – free will

He who gives it liberty in this world shall find it a **serf** and a **slave** in the other world, and he who makes it serve the cross in this world shall have it free in the other world. (**Treat.** 12. 10, 278)

Serfs – God’s service

Such are bishops and priests who by sacramental consecration and by a spiritual character which can never be effaced vow themselves, as branded and marked **serfs**, to **God's perpetual service**. (**Treat.** 12. 8, 271)

Serfs – slaves of dilection – kings

Let us become **slaves to dilection**, whose **serfs** are happier than **kings**. (**Treat.** 12. 10, 277)

Serpent – Moses – rod - tail

Do you not see how **Moses** transformed the **serpent** into a **rod**, simply by taking it up by the **tail**? In the same way, when we assign a good purpose to our passions, they take on the quality of virtues. (**Treat.** 11. 20, 255)

Serpent – pelican – skillful physician

The **pelican** builds its nest upon the ground, and hence **serpents** often come there to sting its young ones. When this happens, the pelican acts like a **skillful physician**: with the point of its beak it inflicts wounds in every part of those poor chicks, causing their blood to run out and with it the venom which the serpents' bites had spread throughout their bodies. To get rid of all the poison, it lets all the blood run out, and as a result lets that little brood of pelicans die. But when it sees them dead, it inflicts a wound on itself, spreads its own blood over them, and thus makes them live again with a new and purer life. (**Treat.**, 6. 14, 306)

Serpents (and men) - olive tree – cabbage plants – vine - opposition

First of all, just as we see that the **vine** as it were hates and avoids **cabbage plants**, since the two are harmful to one another, while on the contrary it finds delight in the **olive tree**, so also we perceive between **men and serpents** a natural **opposition** so strong that the mere spittle of a man who is fasting causes the serpent to die. (**Treat.** 1.11, 81)

Servant – anger

Assuredly, Theotimus, **anger** is a strong, brave **servant** and a man of great enterprise, and at first he does a great deal of work. But he is so ardent, so hotheaded, so unthinking, and so hasty that in general he does nothing good without at the same time doing many wrong things. (**Treat.** 10. 15, 182)

Servant – master – will of master

If we ask some **servant** in his master's retinue where he is going, he should not answer that he is going to such and such a place but simply that he accompanies his **master** since he goes nowhere of his own will but only at his **master's will**. In like manner, Theotimus, a will

perfectly resigned to that of God should have no other will but simply to follow God's will. (**Treat.** 9. 13, 130)

Servant – wife – husband – love of God

If a **wife** loved her **husband** only for love of his **servant**, she would love her husband as a servant and the servant as a husband. So too a soul that **loves God** only out of self-love loves itself as it should love God and God as it should love itself. (**Treat.** 2.17, 146)

Servants - masters – wills

Therefore, it is not exactly the same as with **servants** who accompany their **masters**. Even if the journey is undertaken at their master's will, still their attendance on him is made by their own individual will, although it is a will that follows and serves and is submitted and subjected to that of their master. Hence just as master and servant are two persons, so also the master's will and that of the servant are **two wills**. (**Treat.** 9. 13, 130)

Service – charity

All things are made for charity, and charity is made for God. All things must **serve charity**, but charity serves none, not even its beloved. (**Treat.** 8. 6, 71)

Shadows – mist – queen – throne - mysteries of faith

Must it not be that in actuality I am infinitely lovable, since the dark **shadows** and thick **mists** wherein I stand—where I am not seen but only glimpsed at—cannot keep me from being so pleasing that the mind will cherish me above all else and fend off the throng of all other kinds of knowledge, makes place for me and takes me as **queen** upon the loftiest **throne** in its palace. (**Treat.** 2.14, 139)

Shadows – picture – providence

Yes, it (**providence**) holds even for monstrosities. Their birth makes us more highly esteem complete and perfect works, arouses us to wonder, and provokes us to philosophize and to have many good thoughts. In a word, they have a place in the world like **shadows** in a **picture** which give grace to it and seem to lighten up the painting. (**Treat.** 2.3, 110)

Sheep – men - affinity

On the other hand, **men** and **sheep** have a wonderful **affinity** and they like one another. This inclination does not proceed from each one's knowledge of the harmfulness of its contrary, or of utility on the part of that with which it has affinity. It comes only from a certain secret, hidden quality that produces such insensible opposition and antipathy and also such complacency and sympathy. (**Treat.** 1.11, 81)

Sheep – shepherd - lilies – milk - Beloved

Like a holy **shepherd** he feeds me, his dear **sheep** amid the **lilies** that are his perfections in which I take pleasure. As for me, his dear sheep, I feed him with the **milk** of my affections by which I strive to please him. Whoever truly takes pleasure in God desires faithfully to please God, and in order to please him desires to conform to God. (**Treat.** 8.1, 59)

Shepherd - sheep – lilies – milk - Beloved

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Shepherdess – soul

Theotimus, note how the **soul**, as personified by the **shepherdess** (Canticle of Canticles), in this first expression of her desire has only a single aim, that of chaste union with her spouse. She protests that it is the sole end for which she aspires and for which she sighs. (**Treat.** 1.9, 73)

Shepherds – soldiers – David - charity

Ordinarily **shepherds** are not as brave as **soldiers**. However when **David** came as a little shepherd to the Israelite army and found everyone there to be more expert in the use of arms than himself, he was more valiant than all the others. Ordinarily mortal men do not have greater **charity** than those immortal. Yet there have been some mortal men inferior to the immortals in the exercise of love but still excelling them in charity and habitual love. (**Treat.** 3. 7, 182)

Ship (man on) – movement – heart embarked

Just as a **man on board ship** does not move by his own proper motion but lets himself be moved solely by the **motion** of the vessel in which he is, in like manner the **heart** that is **embarked** in the divine good pleasure should have no other will but that of permitting itself to be led by God's will. (**Treat.** 9. 13, 130)

Ship at sea – remora (echeneis) – free will - inspiration

That wonderful little fish called the **echeneis** or **remora**, or ship-stopper, has power either to stop or not to stop a **ship moving over the high seas** under full sail, but it has no power to make it set sail, keep on going, or come to port. It can interfere with motion but it cannot impart it. Our **free will** can stop or obstruct the course of **inspiration**. (**Treat.**, 4. 6, 216)

Ships - sailors – iron – loadstone – grace

We are like **sailors** who transport **iron** and perceive that their **ships** sail very fast before a light breeze. From this they know that they are coming near **loadstone** mountains which imperceptibly pull them on. Thus they perceive a recognizable and perceptible advance coming from an unknown and imperceptible means. In like manner, when we see our spirit unite itself more and more to God under such little efforts as our will makes, we rightly judge that we have too little wind for sailing so fast, and that the lover² of our souls must be drawing us on by the secret influence of his **grace**. (**Treat.** 7. 2, 18)

Ships – Stoics - virtues

Long ago sages of the ancient world made splendid discourses in honor of the moral **virtues**, yes, even in behalf of religion. However, what Plutarch has observed of the Stoics is even more applicable to all the rest of the pagans. We see **ships**, he says, that bear the grandest names: some are called *Victory*, others *Valor*, and still others The Sun, but for all that they remain subject to the winds and the waves. So too the **Stoics** boast of being exempt from passions, that they are without fear, without sadness, without anger, that they are unchanging and unchangeable, yet they are actually subject to uncertainty, anxiety, lack of control, and other follies. (**Treat.** 11. 10, 222-223)

Shipwreck – voyage - life

Alas, Theotimus, who is sure of keeping this sacred love on the **voyage** of this mortal **life**, when so many persons of such incomparable rank on earth and in heaven have had such cruel **shipwreck**? (**Treat.**, 4. 1, 201)

Shouting (uproar) of enemy – advice of faith

However, the great **uproar and shouting that the enemy** makes in the rest of the soul, namely, in the inferior reason, hardly allows the **advice** and remonstrances of **faith** to be heard. There remains in the imagination only this sorrowful foreboding: "Alas, I shall never find joy." (**Treat.** 9. 11, 125-126)

Shrub – transplant – fruit – growth in perfection

Just as a **shrub** that is often **transplanted** cannot take root and as a result cannot come to maturity and yield the desired **fruit**, so the soul that transplants its heart from plan to plan cannot profit or gain proper **growth in perfection** since perfection does not consist in beginnings but in accomplishments. (**Treat.** 8. 11, 86)

Sick man – appetite – love God

A **man who is sick** and nauseated has no **appetite** for eating, yet he has an appetite to have an appetite. He does not desire food, but he desires to desire it. Theotimus, to know whether we **love God** above all things is not in our power unless God himself reveals it to us, but we can easily know if we desire to love him, and when we perceive within us a desire for sacred love, we know that we have begun to love him. (**Treat.** 12. 2, 263)

Sick man – knife – flame – anger – zeal

Just as we do not apply the **knife** and **flame** to **sick men** unless they cannot be helped otherwise, so too holy **zeal** does not employ **anger** except in extreme necessity. . (**Treat.** 10. 15, 185)

Sick man – mushrooms – melons – desires

For example, a **sick man** desires to eat **mushrooms** or **melons**; although he may have them at a word, yet he does not will to eat them for fear that they will worsen his disease. Who can fail to see that there are two **desires** in this man, the one to eat mushrooms, the other to be cured? Because the desire to be cured is the stronger, it blocks up and chokes the other and stops it from producing any effect. (**Treat.** 1.7, 70)

Sight – eagles – mind - intellect

Eagles have strong hearts and great power of flight, yet they have immeasurably more **sight** than flight, and they extend their vision much more quickly and much farther than their wings. So too with our **minds**: since they are animated by a holy natural inclination towards God, they have far more **light in the intellect** for seeing how worthy of love the godhead is than strength of will for loving it. (**Treat.** 1.17, 95)

Silks – embroidery pattern – satin – flowers - needle

Sometimes, Theotimus, you will see a virtuous lady who is no less willing to "eat her bread in idleness," than she whom Solomon praised so highly. She will lay **silk** in beautifully varied colors on pure white **satin** to make an **embroidered pattern** of various beautiful **flowers**, and these she will afterwards richly embellish with gold and silver in suitable designs. The work is done with a **needle** which she inserts wherever she wants to place the silk, silver, or gold. However, the needle is not left permanently in the satin but only to draw in the silk, gold, and silver and prepare a way for them; hence as soon as they are laid on their foundation, the

needle is withdrawn. In like manner, when God's goodness wishes to place many varied virtues in the human soul and afterwards to embellish them with his sacred love, he makes use of the **needle of servile or mercenary fear**, which usually first pricks our hearts. This needle is not left there, but according as the virtues are drawn into the soul and laid upon it, servile and mercenary fear departs. This is in keeping with the word of the beloved disciple, "Perfect charity casts out fear." (**Treat.** 11. 16, 243)

Silkworms – weevils (corn) – butterflies

Corn weevils and **silkworms** change their mode of being and from worms turn into **butterflies**. (**Treat.** 7. 6, 31)

Silver – earth – gold – present toil

We **dig** into the **earth** to find **gold and silver**, thus using present toil for a good which is as yet only hoped for. Hence, uncertain knowledge sets us to labor that is present and real; afterwards, according as we discover the vein of the mineral, we always search further and more ardently. (**Treat.**, 6. 4, 278)

Simeon – union

St. **Simeon** embraces and clasps our Lord to his own bosom without our Lord making any semblance of co-operating with this **union**, although the Church sings, "The aged man carried the Infant, but the Infant ruled over that aged man." (**Treat.** 7. 2, 19)

Sing – nightingales – devotion

At first small, young **nightingales** try to **sing** so as to imitate the large ones. But having been trained and become masters, they **sing** because of the pleasure they take in warbling. They become so passionately attached to this pleasure, as I have said elsewhere, that by force of straining their voices their throats burst open and they die. So too at the beginning of their **devotion** our hearts love God so as to be united to him, to become agreeable to him, and to imitate him because he has eternally loved us. But little by little after they are formed and trained in holy love, they imperceptibly bring about a change. In place of loving God in order to please God, they begin to love him for the pleasure they themselves take in the exercises of holy love. Instead of being in love with God, they fall in love with the love they have for him. They are attached to their own attachments. (**Treat.** 9. 9, 120)

Singer – canticle of divine love - pleasure

The **singer**, then, who in the beginning sang to God and for God now sings to himself and for himself rather than for God. If he takes **pleasure** in singing, it is not so much to delight God's ear as his own. Because the **canticle of divine love** is the most excellent of all songs, he also loves it better, not by reason of the divine excellence which is praised by it, but because the melody of such chanting is more delightful and agreeable. (**Treat.** 9. 9, 121)

Singer – harp – heart

The human **heart** is the true **singer** of the canticle of sacred love; it is itself both **harp** and psaltery. (**Treat.** 9. 9, 119)

Singers (deaf) – melody - no consolation

Thus it sometimes happens that we have **no consolation** in the exercises of sacred love, because like **deaf singers** we do not hear our own voices and cannot enjoy the sweet **melody** of our song. (**Treat.** 9. 11, 125)

Singing – David – bowels – love of God

. Yes, there is no doubt that **David** taken in himself was far different from himself in this love, and that with his second heart, which God created clean and pure in him, and with his "right spirit," which God renewed in his **bowels** by most holy penitence, he **sang** the **canticle of his love** far more melodiously than he had ever done with his first heart and his first spirit. (**Treat.** 10. 3, 147)

Singing - martyrs

If the **martyrs** had looked at their torments apart from that good pleasure, how little would they have **sung** in irons and amid the flames! (**Treat.** 9. 2, 100)

Singing – musician (deaf) – love of God

After the **musician** of whom I have spoken became **deaf**, he had no pleasure in **singing** except sometimes seeing his prince listen attentively to it and take pleasure in it. Happy is the heart that **loves God** with no other pleasure but that it takes in pleasing God! (**Treat.** 9. 11, 124)

Singing – pilgrim – devout lover

The **pilgrim** who goes on his way joyously **singing** adds the labor of singing to that of walking, and yet by this increase of labor he actually lessens his weariness and lightens the hardship of the journey. In like manner the **devout lover** finds such sweetness in the commandments that nothing in this mortal life comforts and refreshes him so much as the gracious burden of God's precepts. (**Treat.** 8. 5, 68)

Sinner - road

It is beyond doubt that sin causes sickness in the soul and it is then unable to do great and mighty deeds, but surely it can do little deeds, for all acts of men who are ill are not ill deeds. They still speak, they still see, they still hear, they still drink. The **soul that is in the state of sin** can do certain good deeds which, if they are natural, are rewarded with natural rewards, or if civil, are paid for in civil and human coin, that is, with temporal advantages. The sinner is not in the same condition as devils, whose wills are so immersed in evil and embodied in it that they cannot even will any good. No, Theotimus, in this world the sinner is not in that state. Here, he is on the **way between Jerusalem and Jericho**, mortally wounded but not yet dead. As the Gospel says, he is left half living, and as he is half alive he can therefore do certain half-living actions. He can neither actually walk, nor stand up, nor cry out for aid. By himself, he cannot even speak except feebly because of his damaged heart. Still he can open his eyes, move his fingers, sigh, and utter some painful words. They are weak actions, and in spite of them he would die in misery from his wounds if the merciful Samaritan had not poured in oil and wine and carried him to the inn, to be tended to and cared for at his expense. Natural reason is deeply wounded and as it were half-dead because of sin. Therefore, in that evil state, it cannot keep all the commandments, although it clearly sees them to be good. It recognizes its duty, but it cannot fulfill it. Its eyes have more light to perceive the path than its legs have strength to travel it. (**Treat.** 11. 1, 197)

Sitting - walking – road - God

Ah, dost thou not know that thou art on the road and that the road is not made for **sitting** but for **walking**? It is so made for walking that to **walk** on is called going one's way, and when God speaks to one of his greatest friends, he says, "Walk before me and be perfect." (**Treat.** 3. 1, 164)

Slave – bound – venial sin – charity

So too affection for **venial sin** does not abolish **charity**, but turns it into a **slave, bound** hand and foot, and hinders its freedom and activity. (**Treat.**, 4. 2, 205)

Slave – cart – ointments – God's drawing

Let no man think that you drag me after you like a forced **slave** or like a lifeless **cart**. Ah, no! you **draw** me "to the odor of your **ointments**." (**Treat.** 2.13, 138)

Slave – falcon - hawk - obedience

If we summon a **slave**, he comes to us, and if we tell him to stop, he stops, but we must not look for like **obedience** in a **hawk or falcon**. If we wish it to come back to us, we must show it the lure; if we wish to quiet it, we must put the hood on it. (**Treat.** 1. 2, 55-56)

Slave – free will

Theotimus, our **free will** is never so free as when it is a **slave** to God's will, just as it is never so servile as when it serves our own will. (**Treat.** 12. 10, 277)

Slave – serf – free will

He who gives it liberty in this world shall find it a **serf** and a **slave** in the other world, and he who makes it serve the cross in this world shall have it free in the other world. (**Treat.** 12. 10, 278)

Slave of God's goodness

A man who had deliberately made himself a faithful **slave of God's goodness** has thereby dedicated all his actions to God. (**Treat.** 12. 8, 272)

Slave to favors – love

Whoever is a slave **to favors** at court, the prestige of the palace, and the honors of war, O God, all is over with him. He cannot sing the canticle of holy love. (**Treat.** 12. 4, 266)

Slaves – beasts – sin

At other times we consider the deformity and malice of **sin** according to what faith teaches us. For example, it teaches us how God's image and likeness in us are defiled and disfigured by sin, how the dignity of our soul is dishonored, how we become like insensate **beasts**, how we have violated our duty to the creator of the world and have lost the good company of the angels in order to become comrades of the devil and subject to him, making ourselves **slaves** to our passions, reversing the order of reason, and offending our guardian angels to whom we are so indebted. (**Treat.** 2.18, 151)

Slaves – citizens – love of God – love of self

Love of God, which brings us to contempt of self, makes us **citizens** of the heavenly Jerusalem; love of self, which drives us on to contempt for God, makes us **slaves** of the infernal Babylon. (**Treat.**, 4. 4, 209)

Slaves – convicts – love

Love has no **convicts** or **slaves**, but brings all things under its obedience by so sweet a force that, just as nothing is as strong as love, so nothing is as worthy of love as its strength. (**Treat.** 1.6, 66)

Slaves – fear

The **fear**, then, of those who like **slaves** observe God's law in order to avoid hell is very good. (**Treat.** 11. 18, 249)

Slaves of dilection – serfs – kings

Let us become **slaves to dilection**, whose **serfs** are happier than **kings**. (**Treat.** 12. 10, 277)

Sleep – awaken – God's inspiration

They are favors that God does for us even before we have thought of them. He **awakens** us when we are **asleep**, and as a result we find that we are awake even before we have thought of it. (**Treat.** 2.12, 134)

Sleep (light) - presence

It is like what often happens when we drop off unawares into a **light sleep**. We only half hear what our **friends** are saying around us, or feel their caresses almost imperceptibly without feeling that we feel. (**Treat.**, 6. 8, 290)

Sleep (mystical) – St. John – Last Supper – bosom of Jesus – child – mother's breasts

Painters usually portray the beloved **St. John** at the **Last Supper** as not merely resting but as sleeping on his **Master's bosom**. This is because he was seated in the eastern fashion so that his head was towards his dear friend's breast. There he slept no bodily sleep; there was no likelihood of that. Hence I do not doubt that when he found himself so near the breast of eternal sweetness, he fell into a deep, sweet, **mystical sleep**. He was like a beloved **child** placed on its **mother's breast**, which is fed there with her milk even while asleep, and sleeps while being fed. (**Treat.**, 6. 8, 291)

Sleep of sin

But as to those who remain in the **sleep of sin**, O God, what great cause have they to lament, groan, weep, and sorrow! Their misfortune is the most lamentable of all. Yet they have no reason to grieve and complain except at themselves, for they have despised the light. (**Treat.**, 4. 5, 213)

Smell - hounds – stag – hare – springtime - consolation

In **springtime hounds** make mistakes at every turn and have almost no power to **smell**, as herbs and flowers then send forth so strong an odor that it overcomes that of the **stag** or **hare**. In the **springtime of consolation** love has almost no recognition of God's good pleasure, since the sensible pleasure arising from consolation casts such allurements into the heart that it disturbs the attention it should give to God's will. (**Treat.** 9. 2, 102)

Smelling – pink- rose – rosemary – thyme – hyacinth – orange blossom – perfumed water - meditation - contemplation

Meditation is similar to one who **smells** a **pink, rose, rosemary, thyme, hyacinth,** and **orange blossom** separately one after the other. **Contemplation** is like one who smells **water** containing **perfume** made up of all those flowers. In a single sensation, the second man takes in all those odors united together, while the other sensed them as separate and distinct. There is no doubt that this one unique odor which comes from the intermingling of all those scents is more sweet and precious than the scents out of which it is composed, smelled separately one after the other. (**Treat.**, 6. 5, 280-281)

Smoke – human mind – dissipates

The **human mind** is so weak that when it wishes to search too minutely into the causes and reasons for God's will, it becomes confused and entangled in the meshes of a thousand difficulties from which it later cannot free itself. It is like **smoke**, for as smoke rises upwards it gets thinner, and as it gets still thinner it is **dissipated**. (**Treat.**, 4. 7, 218)

Snare of adversity – look at God

Have you fallen into the **snare of adversity**? Ah, do not look at your snare in which you are caught. **Look upon God** and leave everything to him, for he will take care of you. "Cast your care upon the Lord and he will support you." Why do you disturb yourself with willing or not willing the events and accidents of this world? You do not know what you ought to will, and God will always will in sufficient measure all you could will for yourself without putting yourself in trouble. Therefore, wait in peace of mind for the effects of God's good pleasure. (**Treat.** 9. 15, 135-136)

Snow - watering – hyssop (Cross) – redemption

Truly, by the **watering** of our Savior's blood, made with the **hyssop of the cross**, we have been restored to a white incomparably better than that possessed by the snows of innocence. (**Treat.** 2.5, 115-216)

Soar- swim – ocean – air – divinity - heaven

Theotimus, freely and to the full extent of their desires our **souls** shall **swim** in the **ocean** and **soar** in the **air** of the **divinity**. (**Treat.** 3.15, 199)

Soil – Blessed – aroma – soul – charity

In Arabia the **Blessed** not only naturally aromatic plants but all other plants as well have a sweet **odor**, since they share in the good qualities of the **soil**. So too, in a **soul** endowed with **charity** not only works naturally excellent but little deeds as well are redolent of the virtue of holy love. (**Treat.** 3. 2, 166)

Soil – planting – watering - preaching

So the Apostles with matchless affection **preached** first to the Jews, although they knew that in the end they would be forced to leave them as unfruitful **soil** and to turn to the Gentiles. It is our part to **plant** and **water** carefully, but to give the increase belongs only to God. (**Treat.** 9. 6, 112)

Soldier (spiritual) – St. Antony

Wherein consist the strength and the courage of that great spiritual soldier? He himself stated it at another time when attacked by a devil who avowed that he was the spirit of fornication. After he had uttered many words worthy of his great courage, that glorious saint began to sing the seventh verse of Psalm 117:

The Lord eternal ever my guard shall be,
And from my foes no harm shall come to me. . (**Treat.** 3. 3, 171)

Soldiers – shepherds – David - charity

Ordinarily **shepherds** are not as brave as **soldiers**. However when **David** came as a little shepherd to the Israelite army and found everyone there to be more expert in the use of arms than himself, he was more valiant than all the others. Ordinarily mortal men do not have greater **charity** than those immortal. Yet there have been some mortal men inferior to the immortals in the exercise of love but still excelling them in charity and habitual love. (**Treat.** 3. 7, 182)

Soldiers (foreign) – city – fear

It is an act of despair to bring into a **city foreign auxiliaries** who can make themselves its masters. . (Treat. 10. 15, 183)

Solomon - Mary

She never experienced any conflict within the sensual appetite, and therefore her love, like a **true Solomon**, reigned peaceably in her heart and performed all its acts at will. (Treat. 3.8, 183)

Solomon – ruling well – Divine providence

In order that we may speak of **divine providence** let us consider, I ask you, the reign of **Solomon** the Great. It affords a perfect pattern of the art of **ruling well**. . . . Such creation is futile without the providence that tends to what is requisite for maintenance of those officers created or appointed, and in fine, this maintenance by good government is nothing else than providence put into effect. Hence, it follows that not only Solomon's plan but also his acts of creation and good government were called by the name of providence. Further, we do not say that a man is provident unless he actually governs well. (Treat. 2.3, 107-108)

Solomon (greater) – throne of wisdom - glory

But when we have arrived in the heavenly Jerusalem, we shall see the **greater Solomon**, the King of Glory, seated upon the **throne of his wisdom**. (Treat. 3.9, 187)

Solomon's temple – courts – degrees of reason

In **Solomon's temple** there were **three courts**. One was for the Gentiles and strangers who wished to turn to God and therefore came to adore him. The second was for the Israelites, both men and women, as a separation of men and women was not made by Solomon. The third was for the priests and the order of Levites. Finally, in addition to all this, there was the sanctuary, or sacred house, into which came "the High Priest alone, once a year." Our **reason**, or to state it better, our soul in so far as it is reasonable, is the true temple of the great God and he dwells there in *a* most special manner. "I sought you," says St. Augustine, "outside myself," but I did not find you, because "you were within me." In this **mystical temple** there are also three courts, which are three different **degrees of reason**. In the first we reason discursively according to sense experience; in the second we reason discursively according to the human sciences; in the third we reason discursively according to faith. Finally, beyond this, there is a certain eminence or supreme point of reason and the spiritual faculty. This is not guided by the light of discursive thought or of reasoning, but by a simple intuition of intellect and a simple movement of will, whereby spirit acquiesces in and submits itself to the truth and to God's will. (Treat. 1.12, 85)

Solomon's tents – love

Solomon's tents were embroidered and decorated with wonderfully varied figures, yet their beauty was never equal to my contentment, which as a result is sweet, lovely, and pleasing because of the various loving sentiments that I have amid this grief. **Love** makes lovers equal. (Treat., 5. 5, 247)

Son – father - love

What **father** would not take it ill if his **son** was willing enough to serve him but never with **love** or out of love? (Treat. 2.19, 152)

Song - flame – nightingale – goldfinches – movements of love

Thus minor virtues in our Lady, St. John, and other great saints were of more value before God than the loftiest virtues of many lesser saints, just as many of the slight **movements of love** in the seraphim **flame** more brightly than do the highest movements in angels of the lowest order, or as the **song** of **nightingales** just learning to sing is incomparably more melodious than that of the best-trained **goldfinches**. (**Treat.** 11. 5, 208)

Song – nightingale – Christians' good example (Pachomius)

I think that in this story I see a **nightingale** that wakes at the earliest dawn, begins to stir, stretch out, unfold its wings, flit from bough to bough in its thicket, and little by little to pipe its sweet **song**. Did you not notice how the **good example of those charitable Christians** aroused and awakened with a sudden start Blessed **Pachomius**? (**Treat.** 2.13, 137)

Song – nightingale – duties - prayer

The **nightingale** has no less love for its **song** when it pauses than when it sings. The devout heart has no less love when it turns to external **duties** than when it **prays**. (**Treat.** 12. 5, 267-268)

Soul – heart – body parts - charity

The **soul** is often grieved and afflicted within the body to such extent as to withdraw from various members and they are thus deprived of movement and feeling. However, it never leaves the **heart**, in which it always remains whole and entire until the very end of life. So too **charity** is sometimes so weakened and depressed in the heart that it hardly shows in any action, but still does not cease to remain entire in the highest region of the soul. (**Treat.**, 4. 2, 204)

Sound – swarm - bees (honey) – hive – scent – Savior – wine - consolations

A new **swarm** or flight of **honey bees** that is about to take flight and change its place is called back by a **sound** made softly on metal basins, the **smell of wine mixed with honey**, or even the **scent of certain aromatic herbs**. The swarm is stopped by the attraction of such agreeable things, and enters the hive prepared for it. So too our Savior utters some secret word of love, pours forth the **wine** of his dilection, which is more delicious than honey, or diffuses into our hearts "the fragrance of his garments," that is, certain perceptions of his heavenly **consolations**. (**Treat.**, 6. 7, 286-287)

Sow - laborer – till

The **laborer** will never be blamed for not having a fine harvest, unless he did not carefully **till** and **sow** his fields. (**Treat.** 9. 7, 113-114)

Spark – ashes – inclination to love God

Although it may be fashioned, nourished, and brought up among corporeal, base, and transitory things, and so to speak under nature's wings, yet at the first glance it casts on **God**, at the first knowledge that it gets of him, that natural and initial inclination to love God, which was as though drowsy and imperceptible, awakens in an instant. Suddenly it appears like a **spark** from among the **ashes**. It touches our will and gives to it a glow of that supreme love owed to the sovereign and first principle of all things. (**Treat.** 1.16, 94-95)

Spiders – web – oppressive weather – devil – nets - sad

Just as **spiders** rarely spin their **webs** except when the **weather is oppressive** and the skies cloudy, in like manner this malignant spirit never finds it as easy to spread the **nets** of his suggestions among gentle, kindly, and happy souls as among the gloomy, **sad**, and melancholy. (**Treat.** 11. 21, 258)

Spinets - instruments (musical) – drums – trumpets – lutes

Thus too among **instruments**, **drums** and **trumpets** make more noise, **lutes** and **spinets** make more melody; the sound of the first is stronger, that of the other sweeter and more spiritual. (**Treat.** 10. 7, 159-160)

Sponge – lime – water - likeness

I ask you, what **likeness** is there between **lime** and **water**, or between **water** and **sponge**? Yet both lime and sponge absorb water with unequaled thirst, and this testifies to an extraordinary non-sensible love for it. It is the same with human love. Sometimes it holds more strongly among people of contrary qualities than among those who are very like one another. (**Treat.** 1.8, 72)

Spouse in general – groom's gaze – contemplation

Sometimes too we fix our attention on more than one of God's infinite perfections, but still with a simple gaze and without making distinctions. We are like a **man** who with one quick glance runs his eyes from head to feet of his richly dressed **spouse**. He looks at her intently and sees **everything in general** but no single thing in particular. He cannot say exactly what necklace or gown she is wearing, what expression she has, or what her eyes are saying. He sees only that everything about her is fair and pleasing. So also by **contemplation** we often cast *a* single glance of simple thought over several of God's great attributes and perfections taken together. We cannot describe anything in particular but only say that the whole is perfectly good and fair. (**Treat.**, 6. 6, 283)

Spouse/queen – lover- David - divine law

That great **king** whose heart was made according to God's heart relished so keenly the perfect excellence of **divine ordinances** that he seems like a **lover** captivated by the beauty of that law as though it were the chaste **spouse and queen** of his heart. (**Treat.** 8. 7, 72)

Spouses – chaste/adulterous - fears

The **chaste spouse** is **fearful** in her spouse's absence, while the **adulterous woman** fears her husband's presence. The former is fearful that he will go away; the latter that he will stay. The former is so deeply amorous that she is filled with jealousy whereas the latter is not jealous because she is not amorous. The adulteress fears to be punished, whereas the chaste spouse is fearful of not being loved enough. In fact, properly speaking, she does not fear not being loved, as do other jealous persons who love and want to be loved. Her fear is that she does sufficiently love him whom she sees is so worthy of love that no one can love him worthily in keeping with the great love he merits, as I have just said. For this reason she is not jealous with self-interested jealousy but with chaste jealousy which does not come from concupiscence but from noble, simple friendship. (**Treat.** 10. 13, 177)

Sprigs - grafted – grace

The cross is the root of every **grace** received by us who are spiritual **grafts** engrafted on his body. Having been so engrafted, if we abide in him, then by means of the life of grace he will communicate to us we shall certainly bear the fruit of glory prepared for us. But if we are mere broken **sprigs** and grafts upon that tree, that is, if by our resistance we break the progress and succession of the effects of his mercy, it will be no wonder if in the end we are wholly cut off and thrown into everlasting fire as useless branches. (**Treat.** 3. 5, 178)

Spring – blossom – grace - sin

So it is when **sin** is blotted out, and the **grace** of divine love returns to the soul. Not only do new affections that the return of this sacred **spring** brings into the soul **blossom** out and bring forth ample merits and blessings, but works blighted and withered by the hard winter

of past sin, now that they are freed from their mortal enemy, regain their powers, grow strong again, and as if risen from the dead, flourish anew and grow fruitful in merits for eternal life. (**Treat.** 11. 12, 231)

Spring – roses – thorns – day – night – winter – our days on earth

Yes, Lord, your will be done, **on earth** where we have no pleasure without admixture of some pain, no **roses** without **thorns**, no **day** without a **night** to follow, no **spring** without a **winter** that went before, on earth, Lord, where consolations are rare and trials are countless. (**Treat.** 9. 1, 99)

Spring – stags – Fount

Then just as **stags**, long pursued and hard pressed, put their mouths to a clear, cool **spring** and draw into themselves its fair, fresh waters, so too after so many languors and longings our hearts shall come to that mighty, living **fount** which is the divinity. (**Treat.**, 5. 1, 234)

Spring of living water - faith, hope and charity

Faith, hope, and charity diffuse their divine movements into almost all of the soul's faculties, both rational and sensitive, and in a holy way reduce and subject them to their just authority. However, their special dwelling, their true and natural abode, is in this supreme point of the soul. From it, as from a joyous **source of living water**, they spread forth by different springs and streams over the inferior parts and faculties. (**Treat.** 1.12, 86)

Springs of our spirit – grace – free will

Grace is so gracious, and so graciously does it seize our hearts in order to draw them on, that it in no wise impairs the liberty of our will. So powerfully yet so delicately does it touch the **springs of our spirit** that our **free will** suffers no violence from it. (**Treat.** 2.12, 133)

Springtime - bee – flowers – honey – wax – meditation

The **bee** flies from **flower to flower** in the **springtime**, not at random but with plan, not merely to be refreshed at seeing the gay variety of the meadows but to look for **honey**. When it has found it, it sucks it up and loads itself with it, then carries it back to the hive, treats it skillfully, and from it separates the **wax** out of which it makes the comb to store up honey for the coming winter. Such is the fervent soul in **meditation**. It goes from mystery to mystery, not at random and not merely to solace itself by viewing the wonderful beauty of those divine objects, but deliberately and with fixed purpose so as to discover motives for love or some heavenly affection. When the soul has found them, it draws them to itself, relishes them, and loads itself with them. When it has brought them back and placed them within its heart, it sets to one side what it sees to be most useful for its progress, finally making resolutions suitable for times of temptation. (**Treat.**, 6. 2, 274)

Springtime – buds – tree - fruit – love

Beyond doubt it is in like manner with those movements of **love** which precede the act of faith needed for our justification. Either they are not love properly speaking or they are a beginning and imperfect love. They are the first green **buds** that the soul, like a **mystical tree** warmed by the celestial sun, begins to put out in the **springtime**. They are forerunners of fruit rather than actual **fruit**. (**Treat.** 2.13, 136)

Springtime – dew – mothers-of-pearl

In **springtime** the skies prepare drops of fresh **dew** and shower them down on the face of the sea and on the **mothers of pearl** that open their shells, receive these drops, and turn

them into pearls. On the contrary, the mothers of pearl that keep their shells shut do not stop the dew from falling down upon them but stop it from falling into them. (**Treat.**, 4. 6, 217)

Springtime – doves – spiritual love

To indicate that **doves** make use of their cooing not only at times of grief but also of love and joy, the sacred spouse describes **springtime** in nature to express the beauties of spiritual springtime. He says, "The voice of the turtle is heard in our land." Hence in spring the turtle dove begins to glow with love, and testifies to this by her song which she sends up more frequently. Soon after he adds, "My dove, show me your face. Let your voice sound in my ears, for your voice is sweet and your face is most comely and beautiful." Theotimus, he means that to him the devout soul is most agreeable when it presents itself before him and meditates so as to inflame itself with holy **spiritual love**, as do doves to arouse themselves and their mates to natural love. (**Treat.**, 6. 2, 273)

Springtime – flowers – fruit – devil – Spirit of God

The spirit of the **seducer** holds us down to mere starts and keeps us content with a **flowery springtime**. The **Spirit of God** makes us consider beginnings only so as to arrive at the end, and makes us rejoice in the **flowers** of the spring only in expectation of enjoying the **fruits** of summer and autumn. (**Treat.** 8. 11, 85)

Springtime – hounds - scent – grass – flowers – love

Why, in your opinion, Theotimus, do **hounds** more often lose an animal's track and **scent** in **springtime** than at other times? According to both huntsmen and philosophers, it is because **grass** and **flowers** are then in full vigor, so that the various odors they send forth so clog the dogs' sense of smell that they can neither pick up nor follow the scent of their quarry among the many different odors the earth breathes forth. So too those souls which continually multiply desires, plans, and projects never desire holy love of heaven as they ought, nor can they properly sense the amorous track and scent of the divine beloved, who is "like a roe, or a young hart." (**Treat.** 12. 3, 264)

Springtime - hounds – smell - stag – hare – consolation

In **springtime hounds** make mistakes at every turn and have almost no power to **smell**, as herbs and flowers then send forth so strong an odor that it overcomes that of the **stag** or **hare**. In the **springtime of consolation** love has almost no recognition of God's good pleasure, since the sensible pleasure arising from consolation casts such allurements into the heart that it disturbs the attention it should give to God's will. (**Treat.** 9. 2, 102)

Springtime – seeds – plants – sin – grace

But just as at the return of the bright **springtime** not only do new **seeds** that we scatter over the ground because of this fair and fertile season germinate and delightfully burgeon forth, each one in its kind, but also old **plants**, which the rigor of the past winter had blighted, withered, and deadened, grow green and vigorous and again take on strength and life. So it is when **sin** is blotted out, and the **grace** of divine love returns to the soul. (**Treat.** 11. 12, 231)

Squares (public) - preaching – wisdom

Solomon says that eternal "**wisdom preaches** in public; she raises her voice in the **open squares**. She cries out and cries out again before the people; at the city gates she utters her words, saying, Oh little children, how long will you love childishness, and how long will fools covet hurtful things, and the imprudent hate knowledge? Be converted; come to me at this reproof. Behold, I will offer my spirit to you, and I will show you my word." (**Treat.** 2.8, 122)

Squire – Jonathan – love – fear - temptations

When the brave prince **Jonathan** went out in the dark night to attack the Philistines, he desired to have his **squire** at his side, and those whom he did not slay, his squire killed. So too when **love** wishes to carry out some daring enterprise, it uses not only its own motives but also motives of **servile and mercenary fear**, and **temptations** that love does not put to flight are overthrown by the fear of damnation. . (Treat. 11. 17, 245)

St. Anthony of Padua – God's will

It was equally **God's will** for **St. Anthony of Padua** to desire martyrdom and not to obtain it. (Treat. 9. 6, 111)

St. Basil – died for love

St. Basil had formed a very close friendship with a great physician, a Jew in race and religion, with the intention of bringing him to belief in our Lord, but he was unable to bring this about until such time as he was on the very point of dying, broken by fasts, vigils, and labors. Then he inquired of the physician what he thought of his health and implored him to speak frankly. The physician did this, and after taking his pulse, said, "There is no further remedy for you. Before sunset you will be dead." "What will you say if I am still alive tomorrow?" the sick man then asked. "I will become a Christian, that I promise you," the physician said. Upon this the saint prayed to God and obtained prolongation of his own bodily life in behalf of his physician's spiritual life. The physician was converted when he saw this marvel, and St. Basil bravely got up out of his bed, went to the church, and baptized him together with his whole family. Then the saint returned to his home and got back into bed, and after he spoke for a considerable time with our Lord in prayer, he devoutly exhorted his assistants to serve God with all their hearts. Finally, he breathed his last as he saw the angels coming towards him and as he uttered these words with the greatest sweetness, "My God, I commend my soul to you, and I place it in your hands." As he saw St. Basil dying in this way, the poor converted physician embraced him, shed tears over him, and said: "O great Basil, servant of God, truly, if you had so wished, you would no more have died today than yesterday." Who does not see that this **death was all for love?** (Treat. 7. 11, 43-44)

St. Bernard – bee – honey – Nativity

Theotimus, this vision so filled the child **Bernard's** loving heart with comfort, jubilation, and spiritual delight that throughout his life he kept a vivid perception of it. For this reason, although in later life like a sacred **bee** he always gathered from every divine mystery the **honey** of a thousand sweet and heavenly consolations, at Christmas-time he received a most special sweetness and spoke with a singular relish of his Master's earthly **Nativity**. . (Treat. 3.12, 193-194)

St. Bernard – drone – advancing in perfection

To the **drone St. Bernard** says, 'So, then, you do not want to **advance in perfection?**' 'No.' 'Nor yet grow worse?' 'No, indeed.' 'What, then, you would be neither better nor worse? Alas, my poor fellow, you want to be what cannot be. In this world, nothing is either lasting or stable, but even more especially it is said of man that 'he never remains in the same state.' "It is necessary, then, for a man either to advance or go backward. (Treat. 8. 8, 76)

St. Bernard of Menthon – hospitality

That great saint, **Bernard of Menthon**, a native of this diocese, excelled in **this counsel**. He came from a very illustrious family, but he lived for many years among the cliffs and peaks of our Alps and there gathered together many companions in order to wait for, lodge, assist, and rescue travelers and passers-by from the dangers of storms. (**Treat.** 8. 9, 79)

St. Bonaventure - union

Touched with holy humility, **St. Bonaventure** not only **united** himself to our Lord but even withdrew from his real presence, that is, from the holy sacrament of the Eucharist, one day as he heard Mass and our Lord came to unite himself with him, bearing his own divine sacrament. But when this union was made, O God, Theotimus, think with what love that holy soul locked his Savior within his heart! (**Treat.** 7. 2, 19)

St. Catherine of Genoa – exorcism

On a certain occasion an **exorcism** was performed over a possessed person and when the malign spirit was pressed to tell its name, he said, "I am that wretched being who is deprived of love." **St. Catherine of Genoa** was present and suddenly felt her entire being troubled and disturbed from having merely heard those words "deprived of love." (**Treat.**, 6. 14, 307)

St. Catherine of Siena – communion

Once when **St. Catherine of Siena** ardently desired to receive our Lord in Holy Communion and pressed and urged on her soul and her affection for him, he came and joined himself to her and entered her mouth with a thousand blessings. (**Treat.** 7. 2, 19-20)

St. Catherine of Siena - crown – gold – thorns – love

After our Lord had offered **St. Catherine of Siena** choice of a **crown of gold** or a **crown of thorns**, she chose the second as more in keeping with **love**. (**Treat.** 9. 2, 102)

St. Charles Borromeo - mirror of pastoral order

Indeed, the great **mirror of the pastoral order**, **St. Charles Borromeo**, archbishop of Milan, never studied Holy Scripture except on his knees and with uncovered head to testify to the respect with which we must hear and read God's signified will. (**Treat.** 8 .3, 64)

St. Charles Borromeo - plague

When the **plague** afflicted the people of Milan, **St. Charles Borromeo** did not hesitate to visit their houses and touch persons affected. Nevertheless, Theotimus, he solely and rightly visited and touched them in so far as God's service required. (**Treat.** 12. 4, 266)

St. Charles Borromeo – plague – God's providence

Consider the great **St. Charles Borromeo** at the time the **plague** attacked his diocese. He raised up his heart to God and gazed steadily on **God's eternal providence** and saw how this scourge had been prepared and destined for his flock. He saw how the same providence had ordained that in this scourge he should take most tender care zealously to serve, comfort, and assist the afflicted, since at this time he would be the spiritual father, pastor, and bishop of that province. For this reason, as he pictured to himself the great pains, labors, and danger that he would be forced to suffer to do all that, he immolated himself in spirit to God's good pleasure. (**Treat.** 12. 9, 274)

St. Dionysius the Areopagite - priest – sinner – monk –violent anger

One day a notorious **sinner** went and threw himself at the feet of a good and worthy **priest**, protesting with great submission that he came to find cure for his ills, that is, to receive holy absolution for his sins. A certain **monk** named Demophilus, decided that in his opinion this poor penitent came too close to the holy altar and flew into such **violent anger** that he hurled himself upon the man with great kicks, pushed him, and drove him away from the place. By this he did outrageous harm to the good priest who, as was his duty, had gently received the poor penitent. Then the monk rushed to the altar and removed the holy objects on it and carried them away, for fear, as he wished people to believe, that the place had been desecrated by the sinner's approach. Now, having performed this fine feat of zeal, he did not stop there but made a big display of it before the great **St. Dionysius the Areopagite** by means of a letter that he wrote him about it.⁴ For this he received an answer worthy of the apostolic spirit with which this great disciple of St. Paul was animated. He made the monk see clearly that his zeal was at once indiscreet, imprudent, and impudent. Although his zeal for the honor due to holy things was good and praiseworthy, it was practiced against all reason and without reflection or judgment. He had employed kicks, injuries, abusive language, and reproaches in a place, on an occasion, and against persons that he should have honored, loved, and respected. Therefore his zeal could not be good when it was practiced with such great disorder. . (**Treat.** 10. 15, 183)

St. Frances of Rome – duties – prayer

One day **St. Frances of Rome** was reciting the **office of our Lady**, and as usually happens, if there is only a single task to be taken care of during the entire day, it becomes most urgent at the time of prayer, and this holy woman was called away by her husband for some **household matter**. At four different times when she thought to take up again the thread of her office, she was called from it and forced to cut short the same verse. Finally, when this blessed affair for which she was so insistently called away from her prayers was finished, she returned to her office book and found that that verse, so often interrupted by obedience and so often started again by devotion, was written out in beautiful letters of gold. Madame Vannocia, her devout companion, swore that she saw them being written by the saint's beloved guardian angel, and St. Paul afterwards revealed this to the saint herself. (**Treat.** 12. 5, 267)

St. Francis – God's will

I rate more highly that tranquil acceptance than the nobility of soul behind the project. **St. Francis** went to Egypt either to convert the infidels or to die a martyr among the infidels. Such was God's will. He came back without having done either the one or the other. Such too was **God's will**. (**Treat.** 9. 6, 111)

St. Francis of Assisi – canticle

Thus did the great **St. Francis** chant the "**Canticle of the Sun**" and a hundred other excellent benedictions to invoke creatures to come and aid his heart, languishing because he could not **praise** his soul's dear Savior as he wished. (**Treat.**, 5. 9, 257)

St. Francis of Assisi – died of love

The great **St. Francis** always stands before my eyes when this subject of heavenly love is discussed. He could not escape dying by love because of the multitude and grandeur of the languors, ecstasies, and swoons his dilection for God brought to him. In addition to this, God, who had set before his view the whole world as a miracle of love, willed that he should not only die for love but also that he should **die of love**. (**Treat.** 7. 11, 43)

St. Francis of Assisi – lamb – worms

St. Francis was very strict not only in the practice of poverty but also of simplicity.' Once he bought a **lamb** that he was afraid would be slaughtered, since it represented our Lord. He showed respect for almost all creatures, since by an exceptional but very prudent simplicity he contemplated in them their creator. Sometimes he would busy himself with removing **worms** from the road so that no one would trample on them when passing by, for he recalled that his Savior compared himself to a worm. (**Treat.** 8. 11, 84)

St. Francis of Assisi – nightingale (sacred) – praises

Thus it was with the glorious **St. Francis**. Amid his pleasures in **praising** God and singing his canticles of love, he shed a great flood of tears, and from weakness often let fall whatever he held in his hands. Like a **sacred nightingale** he lay in a swoon and his breath was often lost by his aspirations to praise him whom he could never praise enough. (**Treat.**, 5. 8, 255)

St. Francis of Assisi – weeping – love

Thinking that no one heard him, the great **St. Francis** once **wept**, sobbed, and lamented so pitifully that a good man who only heard him rushed in as though to give help to one whom others were trying to kill. Finding St. Francis all alone, he asked him, "O poor man, why do you cry so bitterly?" "Alas," he answered, "I am weeping because our Lord endured so much out of **love** of us and no one thinks about it." When he had said this, he began again to shed tears, and that good person began also to groan and weep with him. (**Treat.**, 6. 14, 308)

St. Ignatius of Loyola – God's will

When the **Blessed Ignatius Loyola** had put on foot the Company of the name of Jesus, he saw from it many fair fruits and foresaw many more in time to come. Nevertheless, he had the courage to resolve that even though he should see it all dissipated—which would be the bitterest sorrow he could receive—within half an hour afterwards he would be resolute and calm in **God's will**. (**Treat.** 9. 6, 111)

St. John – deluge of sorrow – Mary – passion of Jesus

O God, it is now, my dear Theotimus, that we must show unconquerable fidelity to the Savior, serving him purely for love of his will, not only without pleasure but under this **deluge of sorrow**, horror, dread, and attack, as did his glorious **Mother** and **St. John** on the day of his **passion**. (**Treat.** 9. 11, 126)

St. John the Baptist – Christ Child – mothers

Both the **Christ Child** and the **Baptist** in the days before birth and during infancy enjoyed freedom either to will or not to will things. However, in what concerned their external conduct they left to their **mothers** the whole care to do and to will whatever was needed for them. (**Treat.** 9. 14, 133)

St. Louis – God's will

By inspiration **St. Louis** went overseas to conquer the Holy Land; the outcome was contrary to his wish and he humbly accepted it. (**Treat.** 9. 6, 111)

St. Louis – wife – will in God

Theotimus, picture the glorious and never sufficiently praised **St. Louis** as he embarks and sets sail to travel overseas. See too the Queen, his dear **wife**, as she embarks with His Majesty. Now, if anyone had asked that valiant princess, "Madam, where are you going?" she would doubtless have replied, "I am going where the King is going." If asked further, "But madam, do you really know where the king is going?" she would have answered thus: "He told me in general. However, I do not care to know where he is going. I only want to go with him." And if someone had replied, "But, madam, have you no purpose in this journey?" "No," she would have said, "I have none except to **he with my dear lord and husband.**" "But in fact," it might have been said to her, "he is going to Egypt in order to proceed on into Palestine. He will stay at Damietta, Acre, and many other places. Do you not intend, madam, to go there also?" To this she would have answered: "No, truly, I have no intention except only to be with my King. The places to which he is going are all a matter of indifference and of no concern to me except that he will be there. I am going with no desire to go, for I am concerned with nothing except the king's presence. Therefore, it is the king who is going and desires the journey. As for me, I do not go; I only follow. I do not desire this journey, but solely the King's presence. Sojourn, journey, and every kind of change are completely indifferent to me." (**Treat.** 9. 13, 129-130)

St. Martial – union

Consider **St. Martial**, who was, they say, the blessed child mentioned by St. Mark. Our Lord took him, lifted him up, and held him for a good while in his arms. O good little Martial, how happy you are to be stopped, taken up, carried, **united**, joined, and clasped to the Savior's heavenly bosom and to be kissed by his sacred mouth, without any co-operation on your part except that you make no resistance to receiving those divine caresses. (**Treat.** 7. 2, 19)

St. Mary Magdalen – died of love

St. Mary Magdalen lived for the space of forty years in a grotto that can still be seen in Provence. Seven times each day she was borne in rapture up into the air by angels, as if to go and sing the seven canonical hours in their choir. Finally she went on Sunday to Church where her beloved bishop, St. Maximus, found her in contemplation, her eyes filled with tears and her arms stretched out. He gave her holy communion and soon afterwards she gave up her blessed spirit, which once again and forever went to her Savior's feet, there to enjoy the better part which she had already chosen in this world. (**Treat.** 7. 11, 43)

St. Michael – love of God

When our loves for created things attempt to draw our spirits to their side in order to render us disobedient to the divine majesty, then if great **love of God** is found in our soul it has its way and, like another **St. Michael**, establishes the soul's powers and faculties in God's service by these firm words, "Who is like to God? What good is in creatures that it should draw the human heart into rebellion against God's supreme goodness?" (**Treat.** 10. 7, 158)

St. Paul - vessel of love

That same **vessel of love** makes us understand the same thing when **he** says that without charity nothing is of profit to him, and that he is nothing. (**Treat.** 11. 4, 205)

St. Peter – apode – cock – providence – dart of love

Like a poor **apode** fallen to the ground, he (**Peter**) would never have been lifted up again had not the **cock**, as minister of God's **providence**, struck his ears with its crowing even as his merciful Redeemer cast a saving look upon him like a **dart of love** (**Treat.** 2.9, 125)

St. Peter – apode – wind - inspiration - penitence

St. Peter is like an **apode**. He is raised up by the **inspiration** that came to him from his Master's eyes, and gives himself freely to be moved and carried by this gentle **wind** of the Holy Spirit. He looks upon those saving eyes which had aroused him. He reads in them, as in the book of life, the sweet call to pardon that God's mercy offers him. From it he draws a just motive for hope; he leaves the courtyard, reflects upon the horror of his sin, and detests it; he weeps and groans; he casts his wretched heart before the merciful heart of his Savior; he **begs mercy** for his crime; he makes a resolution of inviolable fidelity. (**Treat.** 2.21, 159)

St. Peter – love – denial

Who would not marvel at the heart of **St. Peter**, so **bold** among armed soldiers that out of all his master's company he alone takes his sword in hand and strikes out with it? Yet a little afterwards among women he is so cowardly that at the mere word of a servant girl he **denies** and detests his Master. (**Treat.** 10. 9, 167)

St. Peter – prison – angel

On the night before the great **St. Peter** was to be martyred, an **angel** came into his **prison** and filled it with splendor, awoke St. Peter, made him arise, gird himself, and put on his sandals and clothing. Then he freed him from his bonds and shackles, took him out of prison, and led him "through the first and second guard until he came to the iron gate that leads into the city, which opened itself before them . . . and having passed through one street" the angel left the glorious St. Peter there in full freedom. In all this there is a great variety of acts apparent to the senses; yet St. Peter, who was awake from the beginning, "did not know that what was done by the angel was real, but thought that it was a vision" of his imagination. He was awake but he did not think he was awake. He put on his sandals and clothes without knowing that he did so; he walked, but he did not know that he was walking; he was set free, but he did not believe it. This was because the marvelous character of his deliverance was so great as to fill his mind in such wise that while he had sense and knowledge sufficient to do what he did, he still did not have enough to recognize that he was really doing it in good earnest. He actually saw the angel, but he did not perceive that he saw him with true, natural vision. For this reason he had no consolation from his deliverance until he came to himself. "Now," he said, "I know for certain that the Lord has sent his angel, and has rescued me from the hand of Herod and from all that the Jewish people were expecting." (**Treat.** 9. 12, 126-127)

St. Peter – wounded by love

Poor St. **Peter's** heart was completely filled with love for his Master and felt it to be so, but our Lord disguised his knowledge of it and said to Peter: "Do you love me more than these do?" The Apostle replied, "Yes, Lord, you know that I love you!" Again the Savior asked Peter, "Do you love me?" Then again the Apostle said, "My own dear Master, indeed I love you, you know that!" But to test him this tender Master spoke as though he distrusted his love, "Peter, do you love me?" Ah, Lord, you have **wounded** that poor heart! Sorely afflicted he cries out in both love and pain, "My Master, you know all things! Truly you know that I love you!" (**Treat.**, 6. 14, 306)

St. Peter Celestine - swan (sacred)

When **St. Peter Celestine**, who had been plunged deeply into such cruel afflictions that they cannot be properly described, reached the end of his days, he began like a **sacred swan** to sing the last of the Psalms. He ended his song and his life with these words of love, "Let every spirit praise the Lord." (**Treat.** 7. 9, 40)

St. Simeon Stylites – humility - obedience - inspiration

When the hermits who were scattered about the desert regions near Antioch learned of the extraordinary life **he** led on his pillar, where he seemed to either be an angel on earth or a man from heaven, they sent him a representative whom they instructed to speak for them in the following fashion: "Simeon, why have you left the great path of the devout life, trodden by so many great and holy predecessors, and followed another path unknown to men and far distant from everything seen or heard of up to the present? Simeon, get down from that pillar, and join the others in the way of life and method of serving God used by those good fathers who were our predecessors." If Simeon agreed with their advice and showed himself ready and willing to descend from his pillar so as to condescend to their will, they had instructed their messenger to leave him free to persevere in the kind of life he had begun. By such obedience, those good fathers said, they could easily recognize that he had entered this kind of life under divine **inspiration**. On the contrary, if he resisted, despised their exhortation, and wished to follow his own will, then they resolved that it would be necessary to take him down by force and make him give up his pillar. When the deputy had arrived at the pillar, he had no sooner announced his mission, than the great Simeon without delay, without reservation, and without any reply, started to descend with **obedience and humility** worthy of his rare sanctity. When the delegate saw this, he said, "Simeon, stop and stay there, persevere with constancy, and have good courage. Follow valiantly your enterprise. Your sojourn on that pillar is from God." (**Treat.** 8. 13, 90-91)

St. Teresa – died of assault of loves

After her death, the **Blessed Mother Teresa** revealed that she had **died of** an impetuous **assault of loves** so violent that nature could not endure it, and hence her soul had gone forth to be with the beloved object of its affections. (**Treat.** 7. 11, 44)

St. Teresa of Avila – arrow (golden) – flame - seraph - pain of love

Once a **seraph** held a **golden arrow**, from the tip of which issued a **little flame**, which he plunged into the heart of the **Blessed Mother Teresa**. When he drew it out, it seemed to that virgin that he tore out her very vitals. So excessive was her **pain** that she had strength only to utter low, feeble moans. Yet it was a pain so dear to her that she would have wished never to be delivered from it. (**Treat.**, 6. 14, 309)

St. Thomas Aquinas – thunder – fear

The glorious **St. Thomas Aquinas** was naturally subject to **terror** when it **thundered** and was accustomed to say as an ejaculatory prayer those divine words which the Church holds in such honor, "The Word was made flesh." (**Treat.** 11. 18, 247-248)

Staff – Eliseus/Giezi – charity – human love

When **Eliseus** was absent even though his **staff** was held in the hand of **Giezi**, who had received it from Eliseus' hand, it wrought no miracles. So also with acts done by mere habitual **human love** while **charity** is absent. They are without any merit and any value for life everlasting, even though this human love learned how to do them from charity and is merely the servant of charity. (**Treat.**, 4. 9, 227)

Stag – hounds – smell - hare – springtime - consolation

In **springtime hounds** make mistakes at every turn and have almost no power to **smell**, as herbs and flowers then send forth so strong an odor that it overcomes that of the **stag** or **hare**. In the **springtime of consolation** love has almost no recognition of God's good pleasure, since the sensible pleasure arising from consolation casts such allurements into the heart that it disturbs the attention it should give to God's will. (**Treat.** 9. 2, 102)

Stag – scent – charity

After a **stag** has spent the night in a certain spot, his **scent** is still fresh there in the morning, but by evening it is harder to catch and as his tracks get old and hard the dogs often lose it. When **charity** has reigned for a long time in a soul, we find traces of its flight for some time after it has left that soul. (**Treat.**, 4. 10, 228)

Stags - dogs – tricks

The most intelligent and best trained **dogs** often make mistakes. They lose the trail and scent because of the many different ruses the **stags** resort to, for they double back, change course, and employ a thousand **tricks** to escape the pack. We also often lose sight and knowledge of our own heart in the infinite variety of movements by which it turns about in so many ways and with such speed that we cannot follow its course. (**Treat.**, 6. 1, 267-268)

Stags – prince’s coat of arms – inclination to love God

On our part, it is a mark and memorial of our first beginning and creator. It arouses us to love him and gives us a secret intimation that we belong to his divine goodness. We are like **stags** on which powerful **princes** have placed **collars bearing their coats of arms**. Even after they have been let out and set free in the forest, whoever comes upon them must recognize them as having once belonged to the prince whose arms they bear and also that they are still reserved to him. (**Treat.** 1.18, 98)

Stags – spring – fount

Then just as **stags**, long pursued and hard pressed, put their mouths to a clear, cool **spring** and draw into themselves its fair, fresh waters, so too after so many languors and longings our hearts shall come to that mighty, living **fount** which is the divinity. (**Treat.**, 5. 1, 234)

Stamp – Creator – inclination to love God

It gives us hope that he who has **stamped** and left on us this fair mark of our origin likewise intends and desires to reduce us and to lead us back to it if we are so happy as to let ourselves be taken again by his divine goodness. (**Treat.** 1.18, 99)

Stamp – engrave – heart

Hence God says through Isaias that he will call the Christian Church "by a new name which the mouth of the Lord shall name," **stamp**, and **engrave** on the **hearts** of his faithful. (**Treat.** 8. 7, 72)

Stamp – seal – wax – union with God

To **stamp** a **seal** properly on **wax**, we must not only place it there but we must press it down hard enough. Thus too God desires that we be **united to him** by a union so strong and close that we should remain marked with his features. (**Treat.** 7. 2, 20)

Stamp (lawful) - coin – gold – good works

If the **coin** is not made of good **gold**, lacks weight, or is not struck with the **lawful stamp**, it is rejected as not acceptable. If a **work** is not good in species, if it is not adorned with charity, or if the intention is not right, it will not be accepted among good works. (**Treat.** 12. 7, 269)

Stamp on souls - loss

On judgment day God in some wondrous way will **stamp on the souls** of the damned a realization of the **loss** they will endure. (**Treat.** 10. 1, 142)

Standard – army of virtues – love – flag - general – the Lord

Theotimus, **love** is the standard in the **army of virtues** and all virtues must rally around it. It is the only **flag** under which **our Lord**, who is the true **general** of that army, makes them fight. Therefore, let us reduce all the virtues to obedience to charity (**Treat.** 11. 14, 239)

Star light – sun – will absorbed

What becomes of the **light of the stars** when the **sun** appears on the horizon? Such light does not actually perish, but it is ravished and absorbed into the sun's supreme light with which it is happily intermingled and joined. What becomes of **man's will** when it is entirely abandoned to the divine good pleasure? It does not wholly perish, yet it is so engulfed in and **intermingled with God's will** that it no longer shows forth and has no further desire apart from God's will. (**Treat.** 9. 13, 129)

Stars – graces

As "**star** differs from star in glory," so shall men differ from one another in glory, an evident sign that they have also differed in **grace**. (**Treat.** 2.7, 120)

Stars – light

The **stars** are marvelously beautiful to look at and they send forth a pleasing **light**. But you may have observed that it is by bursts, sparks, and flashes that they produce their rays, as if they brought forth light with effort and at different intervals. This may be because their light is dim and cannot act continuously and steadily, or it may be because our feeble eyes cannot stand a constant, steady view of them by reason of the great distance between themselves and the stars. (**Treat.** 7. 14, 51)

Stars – saints

As "**star** differs from star in glory," so shall it be with the **blessed** raised again when each one sings a canticle of glory and receives "a name which no man knows except him who receives it." (**Treat.** 10. 6, 156)

Stars – sun – charity

Among the virtues **charity** is like the **sun** among the **stars**; to all of them it distributes their brightness and beauty. (**Treat.** 11. 9, 221)

Stars – sun – imperfect love – divine love

In itself this **imperfect love** is good, Theotimus. Since it *is* a creation of holy charity and belongs to its retinue, as it were, it cannot help being good. In fact, it served charity faithfully as long as charity dwelt in the soul, and it is always ready to serve charity if it returns there. Nor must it be despised because it cannot perform acts of perfect love, for such is its natural condition. The **stars** are very imperfect in comparison with the **sun**, but still each one of them looked at individually is extremely beautiful. They hold no rank in the sun's presence but, they have some when it is absent. (**Treat.**, 4. 10, 229)

Stars – sun – moon – saints and angels – Mary

All the **saints and angels** are compared only to the **stars**, and the first of them to the fairest of the stars, but she is "fair as the **moon**," and as easily discerned and chosen from among the saints as is the **sun** from among the **stars**. (**Treat.** 3.8, 183)

Stars – sun – soul

Without losing their light, the **stars** do not continue to shine in the **sun's** presence, but rather the sun shines in them and they are hidden within the sunlight. So too the **soul**, without losing its own life, no longer lives when mingled with God but rather God lives in it. (**Treat.**, 6. 12, 302)

Stars – sunbeam – moon – knowledge of God

As the great philosopher says, the least **knowledge of the godhead** is greater than that of other things, just as the least **sunbeam** is clearer than the greatest beams of the **moon** or **stars** and is even brighter than moon and stars together. (**Treat.** 1.15, 92)

Statue in bed – sculptor (heavenly) – sleep – birds in nests - God's presence

Yes, in truth, Theotimus, if we love him, we **sleep** not only in his sight but at his will, and not only by his will but also according to his will. I think that it is himself, our creator, our heavenly **sculptor**, who puts us **in our beds like statues** in their niches, so that we may be fixed there in bed like **birds that rest in their nests**. Then, when we awaken, if we reflect upon it, we find that God has always been present with us, and that we were never absent or separated from him. (**Treat.**, 6. 11, 299)

Statue in niche – prayer of quiet

My dear Theotimus, let us take the further liberty of picturing this scene. If a **statue** placed by the sculptor **in a niche** in a great prince's gallery were endowed with intellect and could reason and talk, and we asked it, "My fine statue, tell me, why are you there in that niche?" it would answer, "Because my master has put me here." Then if we said, "But why do you stay there without doing anything?" it would say, "Because my master has not placed me here to do anything, but only to be here without moving." But if we would urge it further and say, "O you poor statue, what do you gain by being there in that way?" "Ah, God1" it would respond, "I am not here for my own advantage and service but to obey and serve the will of my lord, the sculptor, and that is enough for me." If we would press it further in this fashion: "Statue, tell me, I ask you, you do not even see your master. How do you find satisfaction in satisfying him?" it would grant us: "No, indeed, I do not see him, for I do not have eyes to see, just as I do not have feet to walk. But I am completely content to know that my dear master sees me here and takes pleasure in seeing me." But if we continued the debate, with the statue and said to it, "Don't you even wish for movement so as to go to the worker who made you in order to do him some better service?" then beyond doubt it would deny this and protest that it wanted to do nothing but what its master wanted. "What, then," we would conclude, "do you desire to be nothing but an immovable statue there in that hollow niche?" "Absolutely nothing else," that wise statue would say in conclusion. "I do not want to be anything but a statue, to stand here forever in this niche as long as the man who carved me wants me to. I am satisfied with being here in this way, since this satisfies him to whom I belong and by whom I am what I am."

O true God1 how good is this way of keeping in God's presence so as to be and to wish always and forever to look at us, to speak to us, or to make us speak to him. (**Treat.**, 6. 11, 298)

Statues (marble) – niches – Carthusians chanting psalms

He desired the next day to see by experience what he had learned from his companion's account, and found those **fathers** in their **stalls**, standing like **marble statues** in a row of **niches**, motionless, devoid of all movement but that of **chanting the psalms**, which they did with truly angelic attention and devotion as is the custom of their holy order. (**Treat.** 8. 10, 82)

Steps – Jacob's ladder – charity – gifts of Spirit

Thus, Theotimus, **charity** will be for us another **Jacob's ladder**, made up of the seven **gifts of the Holy Spirit** as of so many sacred **steps**. Upon them angelic men will ascend from earth to heaven, to be united to the breast of God almighty, and upon them they will descend from heaven to earth to take their neighbor by the hand and to lead him to heaven. (**Treat.**, 11. 15, 240)

Sting - bee – child - honey – love - desire

If a **bee stings** a **child**, you do well to say to him, "Ah, my child, the bee that has stung you is the same bee that makes the **honey** you like so much." Then he might say, "It's true that its honey is very pleasant to taste, but its sting is very painful. As long as its sting remains in my cheek, I can't feel right. Don't you see that my face is all swollen up with it?" Theotimus, **love** is complacency indeed, and consequently it is very delightful, provided it does not leave the **sting of desire** in us. When it leaves that behind, it leaves great pain along with it. (**Treat.**, 6. 13, 304)

Stings – door (heart's) – God's mercy

With unrivaled **mercy** he opens the **heart's door** by means of those remorseful **stings** of conscience which come from the various kinds of light and knowledge he casts into our souls together with salutary movements. By their means, like sweet-smelling, lift-giving draughts, he causes the soul to return to herself and makes her again feel well. (**Treat.** 3. 3, 169-170)

Stone – galley-slave – perfumes - Canticle spouse

Yet to testify that she will not let herself be drawn like a **stone** or **galley slave** but that on her part she will co-operate and mingle her feeble movements with the mighty allurements of her lover, she says, "We will run to the odor of your **perfumes**." (**Treat.** 7. 2, 20)

Stone – iron – wood - ax – hammer – fire - heart

God says, "I will take away your **heart of stone**," that is, I will take away your obstinacy. To change the shape of **stone, iron, or wood**, we need an **ax, hammer, and fire**. We call that a heart of iron, of wood, or of stone which does not easily receive divine impressions but stays in its own proper will among the inclinations that go with our depraved nature. (**Treat.**, 6. 12, 300)

Stone – lead – brass – earth – union – heart - God

We see how a large, heavy mass of **lead, brass, or stone**, even though not forced downwards, will so work in and sink down and press into the **earth** where it lies that it finally is buried by the pull of its own weight which makes it unceasingly tend to the center. So too, if our **heart** is once joined to **God** and remains in this union and nothing draws it away, it continues to sink deeper by an insensible progress of that union until it is wholly in God. (**Treat.** 7. 1, 15-16)

Stone (heart) – water – Moses – glance of Jesus (Peter)

It (glance of Jesus) pierced that **heart of stone** which afterwards, like the **rock** of old struck by **Moses** in the desert, sent forth so much **water**. (**Treat.** 2.9, 125)

Stone's weight – complacency – motion of love

The weight of things is what stirs them, moves them, and brings them to a stop. Thus it is a **stone's weight** that stirs it and moves it in its downward course as soon as obstacles are removed from it; it is the same weight that causes it to continue its downward movement; finally, it is the same weight that makes it stop and rest as soon as it has reached its proper place. So it is with the **complacency** that excites the will: it is this which moves the will and makes it repose in the beloved object when it has been united to it. Therefore, since this **motion of love** is thus dependent on complacency for its birth, preservation, and perfection, and is inseparably joined to it, it is no wonder that these great minds have thought love and complacency to be one and the same thing. (**Treat.** 1.7, 69)

Stones – building – cement – mortar – charity

Without the **cement** and **mortar** that bind together **stones** and walls, the whole **edifice** falls apart. (**Treat.** 11. 9, 220)

Storehouse - perfumers – ointments - charity

. Even when **perfumers** are no longer in their shops, they carry about with them for a long time the scent of the perfumes they had handled. In like manner, those who have been in the **storehouse** of heavenly **ointments**, that is, in most holy **charity**, for some time afterwards retain its scent. (**Treat.**, 4. 10, 228)

Storerooms - breasts (mother's) – infant – topaz – gold

The **mother's** bosom and **breasts** are **storerooms** of treasure for the little infant. He has no other riches than those which are more precious to him than **gold** or **topaz**, more beloved than all the rest of the world. (**Treat.**, 5. 2, 237)

Storks – familial piety

Storks provide a true picture of the **mutual piety** of children for their parents and of parents for their children. They are birds of passage and they carry their aged fathers and mothers on their journeys, just as when they were small their own fathers and mothers had carried them on like occasions. (**Treat.** 7. 13, 48)

Storm – Jonah – seamen – fear God

In the **storm** that endangered **Jonas** "the **mariners** feared" with a great fear, and suddenly "they cried out, each to his own **god**." "They were ignorant of the truth," says St. Jerome, "but they recognized that there is a providence" and believed that it was by a judgment of heaven that they found themselves in such danger. (**Treat.** 11. 18, 247)

Storm – sea lantern (fish) – light for sailors

It is said that in the midst of the **tempest** the **fish** called the **sea lantern** thrusts its tongue above the waves and is so luminous, brilliant, and clear that it serves as a **light** or beacon for **sailors**. So too in the **sea of sufferings** that overwhelmed our Lord, all the faculties of his soul were swallowed up and buried as it were in a maelstrom of fearful pain. The point of his spirit was alone excepted. (**Treat.** 9. 5, 108)

Storm – tree – fruit - charity – venial sins

We say of a **tree** that has been hard hit and stripped bare in a **storm** that there is nothing left of it, since even though the whole tree is still there it is left without **fruit**. In the same way when our **charity** is shaken by affection for **venial sins**, we say that it is lessened and weakened. This is not because the habit of love does not remain in its entirety within our souls, but because it is without the works that are its fruits. (**Treat.**, 4. 2, 205)

Storms – sea – palace – life - heaven

If there is profit of any sort in **living** amid the perils, continual **storms**, and perpetual agitations and vicissitudes that must be suffered at **sea**, who would ever equate such pleasure with the comfort of living in a **royal palace** where there is everything one can wish and even delights incomparably beyond any wish? (**Treat.** 3. 7, 181)

Strawberries - human virtues

Agricultural experts marvel at the fresh innocence and purity of little **strawberries**. They lie on the ground and are constantly crawled over by serpents, lizards, and other venomous beasts, yet they receive no trace of poison, nor are they infected with any malignant quality, which is proof that they have no affinity with poison. Such are **human virtues**, Theotimus. Although they may be in a heart that is base, earthly, and largely taken up with sin, yet they are in no way infected with its malice. (**Treat.** 11. 2, 198)

Strawberries - melons – gift of the Spirit

If someone should ask why God made **melons** bigger than **strawberries** or lilies larger than violets, why the rosemary is not a rose or why the carnation is not a marigold, why the peacock is more beautiful than a bat, or why the fig is sweet and the lemon sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

Stream of salvation - leprosy - Naaman

Like **Naaman**, we come out of the **stream of salvation** more pure and clean than if we had never had **leprosy**. (**Treat.** 2.5, 116)

Streams – river – cargo

They were like so many **streams** that run together to make a **river**, which carries far greater **cargoes** than the many small separate brooks could ever do. (**Treat.**, 6. 5, 282)

Stripped – Isaiah – re-clothed - affections

God commanded the prophet **Isaias** to **strip** himself completely naked. He did so, and went about and preached in this way for three whole days, as some say, or for three years, as others think. Then, when the time set for him by God had passed, he **put his clothes back on again**. We too must strip ourselves of all **affections**, both little and great, and make a frequent examination of our heart to see if it is truly ready to divest itself of all its garments, as Isaias did. Then at the proper time we must take up again the affections suitable to the service of charity, so that we may die naked upon the cross with our divine Savior and afterwards rise again with him in the new man. "Love is strong as death," to enable us to forsake all things. It is as magnificent as the resurrection to adorn us with glory and honor. (**Treat.** 9. 16, 139-140)

Stripping – garments – Jesus' love

Let us represent to ourselves, Theotimus, **Jesus** standing submissively in Pilate's house, where for love of us he was **stripped** of all his **garments** one after the other by soldiers, the ministers of his death. Not satisfied with this, they took his very skin from him, tearing it off by blows of their staves and whips. Later, his soul was in like manner stripped of its body and his body of its life by the death he endured upon the cross. But after three days had passed, by his most holy resurrection his soul put on again his glorious body and his body its immortal skin. Then too he clothed himself in various **garments**, now those of a gardener or a pilgrim, or of some other kind, according as the salvation of men and the glory of God required. **Love did all this**, Theotimus. (**Treat.** 9. 16, 138)

Sugar – children – honey – tasting

Before little **children** have **tasted honey and sugar**, it is hard to get them to take them into their mouths. After they have tasted how sweet they are, they like them more than we wish and always seek eagerly to get them. (**Treat.**, 6. 4, 279)

Sugar – fruits - peaches – nuts – apricots – yellow plums – charity

Yes, so far is **charity** from depriving other virtues of their natural pre-eminence and dignity that on the contrary, since it has this property of perfecting the perfections it encounters, in proportion as it finds greater perfection, it grants still greater perfection. It is like **sugar**, which seasons **fruits** with its sweetness in such wise that, as it sweetens them, it leaves them different in taste and sweetness according as their tastes are naturally unequal. It never makes **peaches** and **nuts** as sweet and pleasant as **apricots** and **yellow plums**. (**Treat.** 11. 5, 207-208)

Sugar – honey – bread – divine love

Many men indeed take no delight in **divine love** unless it is candied over with the **sugar** of some sensible sweetness. They would willingly act like little children who, when someone gives them a piece of **bread with honey** on it, lick and suck out the **honey** and then throw away the **bread**. If the sweetness could be separated from the love, such men would leave the love and take only the sweetness. (**Treat.** 9. 10, 123)

Sugar melons – seeds – sugar/water – muskmelons – divine love

Just as **seeds** that of themselves would only produce tasteless melons produce **sugar melons** and **muskmelons** if they have been soaked in **water mixed with sugar** or **musk**, so our hearts, which of themselves are unable to put forth a single good thought for God's service, when steeped in **sacred dilection** "by the Holy Spirit who dwells in us," produce sacred actions which tend towards immortal glory and carry us to it. (**Treat.** 11. 6, 210)

Sugar/water – seeds – sugar melons – muskmelons – divine love

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Sun – air – mirror – face - heaven

It is like the **air**, which takes light without lessening the original brightness of the **sun**, and like a **mirror**, which takes on the grace of a man's **countenance** without diminishing that of him who looks into it. (**Treat.**, 5. 1, 235)

Sun – colors – God – perfections

Just as the **sun** has none of all those **colors** we attribute to it, but one single clear light which is above and beyond all color and makes visibly colored all colors, so in **God** there is none of those **perfections** which we imagine. There is only one most pure excellence which transcends every perfection and gives perfection to all that is perfect. (**Treat.** 2.1, 102)

Sun – colors – God - works

When the **sun** is **red** at rising but soon after becomes obscured or dimmed and smaller in size, or again when it is wan, pale, or dark at setting, we say that it is a sign of rain. Theotimus, the sun is neither red nor black, neither pale nor gray, nor yet green. That great luminary is not subject to such turns and changes of hue. All its color is simply its own most clear and perpetual light, and except because of a miracle, it is unchanging. We speak as we do because the sun seems to be such to us in accordance with different vapors that are between it and our eyes and make it appear to us in diverse ways.

In the same way we speak of **God**, not so much according to what he is in himself but rather according to his works, by means of which we contemplate him. In keeping with the different ways in which we consider him, we give him different names, as though he possessed a great number of different excellences and perfections. (**Treat.** 2.1, 101)

Sun – commandment to love God

This **commandment** is like a **sun** giving luster and dignity to all sacred laws, to all God's ordinances, and to all Holy Scripture. (**Treat.** 10. 1, 141)

Sun – daylight – doctrine – love

Although we know that all **daylight** comes from the **sun**, usually we do not say that the sun is shining except when it clearly sends down its beams upon some certain place. In like manner, although all Christian doctrine is concerned with sacred love, yet we do not unqualifiedly honor all theology with this title of divine love. Rather, we give it only to such parts of theology as treat in an especial way of the origin, nature, properties, and operations of love. (**Treat.**, Preface, 38)

Sun – doves – colors – Church writings

Picture to yourself beautiful **doves** out under the rays of the **sun**. You see them change into many different **colors** according as you shift the place from which you look at them. The birds' feathers are so adapted to catch the light that when the sun mingles its bright rays with their plumage, it causes a multitude of reflections and they produce a great variety of shades and changing colors. These colors are so pleasing to look at that they surpass all others, even the enameled settings of the most beautiful jewels. So brightly do these colors gleam and so delicately gilded are they that this gold makes their tints become still more vivid. It was with this in mind that the royal prophet said to the Israelites:

Though sorrow casts its shadow on your face,
Yet shall its colors gleam, as does the dove,
Spreading its burnished wings, when from above
The gold and silver rays send it their grace.

The Church is adorned with a surpassing variety of instructive books, sermons, treatises, and devotional works. The Holy Spirit teaches us that the lips of the heavenly, each one of them most beautiful and pleasing to the sight. This arises from the way in which the sun of justice

mingles the beams of his divine wisdom with our pastors' tongues, which may be called their plumes, and with their pens, which sometimes take the place of their tongues and form the rich plumage of this mystical dove. Everywhere amid all that colorful variety in the doctrine the Church puts forth we find the fine gold of holy charity. It displays itself in an excellent way. By its incomparable luster it gilds all the science of the saints and raises it above every other science. In holy Church all is by love, in love, for love, and of love. (**Treat** , Preface, 37-38)

Sun – eyes - rays – light – heavenly light

In like manner, among natural things the **sun**, the supreme object of our bodily **eyes**, does not present itself to our gaze without first sending down **rays** by which we may be able to see it. Hence we only see it by its **light**. Yet there is a difference between the rays the sun casts down upon our bodily eyes and that **light in heaven** which God will create in our minds. (**Treat**. 3.14, 197)

Sun - fog – mysteries of faith

God proposes the **mysteries of faith** to our soul amid obscurity and darkness in such wise that we do not see those truths but only get a glimpse of them. It is like what sometimes occurs when the earth is covered with **fog** and we cannot see the **sun**, but see only a little more of its light in the direction where it is. The result is, as it were, that we see it and yet do not see it. (**Treat**. 2.14, 138)

Sun – flowers - sunflower – divine love

Indeed, all **flowers**, except those of what is called the "triste" or sad tree and certain others that are natural monstrosities, all of them, I say, rejoice, expand, and gain beauty at sight of the **sun** because of the vital heat they receive from its rays. **But all yellow flowers**, and especially the one the Greeks call the *heliotropium* and we the **sunflower**, not only find joy and pleasure in the sun's presence but make an affectionate circuit and follow the attraction of its rays, look up at it, and turn towards it from sunrise to sunset. In like manner, all virtues receive new luster and surpassing dignity from the presence of holy love. But faith, hope, fear of God, piety, penance, and all other virtues that of themselves tend particularly to God and his honor not only receive the imprint of divine love, whereby they are raised to a great value, but they completely incline towards it, associate themselves with it, follow it, and serve it on all occasions. (**Treat**., 11. 3, 201-202)

Sun – flowers - violet – rose – daisy – lily – night – charity

All **flowers** lose their usual brilliance and beauty in the darkness of **night**. However, in the morning when the **sun** again makes these same flowers visible and pleasing to us, it does not make their beauty and grace equal. Although its light is spread over them all, it still makes them bright and glorious in different measures according as they are more or less susceptible to the effects of its splendor. Even though the **light of the sun** falls alike on the **violet** and the **rose**, it never makes the first as fair as the second, or the **daisy** as lovely as the **lily**. However, if the sun were to shine very brightly on the violet but because of mist very faintly on the rose, then it would undoubtedly make the violet fairer to look at than the rose. So too, my Theotimus, if with equal **charity** one man suffers death by martyrdom and another man suffers hunger because of fasting, who does not see that the value of such fasting is not equal to that of martyrdom? No, Theotimus, no one would dare to assert that in itself martyrdom does not have greater perfection than fasting. Since charity is more excellent, and since superadded charity does not detract from but rather adds to its excellence, charity as a result will leave martyrdom the superiority it naturally has over fasting. (**Treat**. 11. 5, 207)

Sun – flowers (yellow) – herbs – wild chicory - sunflower – devout souls - divine will

Almost all **herbs** with **yellow flowers**, and even **wild chicory**, which has blue flowers, always turn towards the **sun** and follow its course. But the **sunflower** turns not only its flowers but all its leaves to follow that great luminary. In like manner, all the elect turn their **heart's flower**, namely, obedience to the commandments, towards the **divine will**. However, souls entirely caught up in holy love do not merely look towards this divine goodness by their obedience to the commandments, but do more than that. (**Treat.** 8. 13, 92)

Sun – garden – seeds – virtues

We sow many kinds of **seed** in our **gardens** and cover them over as if to bury them until a stronger **sun** makes them rise up and, so to speak, resuscitates them. Then they produce leaves and flowers together with new seeds, "each according to its kind." Hence one single heat from heaven causes all these diverse productions by the seed it finds hidden in the bosom of the earth. Truly, my Theotimus, God has sown in our hearts seeds of all the **virtues**, but they are so covered over by our imperfection and weakness that they do not appear at all or very little until the vital heat of sacred dilection comes to enliven and resuscitate them, producing by them the actions of all the virtues. (**Treat.** 11. 8, 217-218)

Sun – God's light - Pachomius

In it God touched him, as the **sun** touches the earth, with a ray of **his light** that filled him with a great feeling of spiritual pleasure. Because of this **Pachomius** shakes himself free from distractions so that with more attention and ease he may gather up and savor the graces he has received, and he retires apart to ponder upon them. (**Treat.** 2.13, 137)

Sun – honeycomb – lover's soul

We see how a **honeycomb** or beehive touched by the **sun's** burning rays goes out of itself and gives up its shape to flow out toward the side where the rays have touched it. So too the **soul of this lover** flowed out on the side where the voice of her beloved was heard, going out of herself and beyond the limits of her own natural being so as to follow him who spoke to her. (**Treat.**, 6. 12, 301)

Sun – light – lamp - jealousy

Picture to yourself, Theotimus, the comparison between those who enjoy the **sun's** bright **light** and those who have only the weak **light of a lamp**. The former are not envious or jealous of one another, for they are well aware that the light is most sufficient for all of them, that one man's enjoyment of it does not interfere with another's, that each one possesses it not in lesser measure but as if he alone possessed it in particular. As to the light of a lamp, since it is little, brief, and insufficient for many people, each one wants to have it in his own room, and the one who has it is envied by the others. The good found in things of this world is so poor and vile that when one man enjoys it, another is deprived of it. Human friendship is so brief and unstable that in proportion as it is given to one person it is weakened for others. It is for this reason that we are **jealous** and angry when we have rivals and companions in our friendships. (**Treat.** 10. 14, 178-179)

Sun – light – man's praise

If a **man** is **praising** the **sun** because of its **light**, the higher he is raised up towards it so as to praise it, the more worthy of praise he finds it to be since he continually sees more and more of its splendor. (**Treat.**, 5. 12, 264)

Sun - light of stars disappear – mists – passions

Whatever the case may be, we know that two things cause the **light of the stars** to disappear, namely, dark **mists at night** and the far greater **light of the sun**. In like manner we fight against passions either by opposing contrary passions to them or by setting up stronger affections of the same kind. (**Treat.** 11. 20, 255)

Sun – limited light

The created light of the visible sun, which is **limited** and finite, is seen as a whole by all those who behold it but in such wise that it is never seen totally by any one of them nor even by all of them together. (**Treat.** 3.15, 198)

Sun – man – love

A **man** is seldom warmed by the **sun's rays** without being given light by them, or receives light without being warmed as well. **Love** easily makes us admire, and admiration easily makes us love. (**Treat.** 7. 5, 28)

Sun – mirror - fire – Holy Spirit - penitence

We see how from the reflection of the **sun's** rays beating on a **mirror** heat, which is the virtue and proper quality of **fire**, little by little grows so strong that it begins to burn before it has really produced the fire, or at least before we have perceived it. So also the **Holy Spirit** casts into our will consideration of how great our sins are, since by them we have offended so supremely good a being, and our will receives the reflection of this knowledge. (**Treat.** 2.20, 156)

Sun – mirror – God

We are like **mirrors** which receive the **sun's** image not according to the perfection and vast extent of that great and wonderful luminary but in proportion to the condition and size of its glass. It is thus that we are put into conformity with **God**. (**Treat.** 8. 2, 60)

Sun – moon – stars – saints and angels – Mary

All the **saints and angels** are compared only to the **stars**, and the first of them to the fairest of the stars, but she is "fair as the **moon**," and as easily discerned and chosen from among the saints as is the **sun** from among the **stars**. (**Treat.** 3.8, 183)

Sun – ostrich – egg – Council decisions

Investigation and discussion, therefore, are made in the priests' court by the doctors, but resolution and acceptance are made in the sanctuary, where the Holy Spirit, who animates the body of the Church, speaks through the mouths of its chiefs as our Lord promised. Similarly, the **ostrich** lays its **eggs** on the sands of Libya, but the **sun** above hatches out her chicks. (**Treat.** 2.14, 140)

Sun – pavilion- queen – keeper of vineyard - love

Let us hear, I entreat you, the holy Sulamite as she cries out almost in this manner: "Although because of the thousand consolations my love gives me I am more beautiful than the rich tents of my Solomon—I mean, more fair than the sky, which is the lifeless **pavilion** of his royal majesty, while I am a living **pavilion**—yet I am all black, torn, dust-worn, and disfigured by the many wounds and blows that very love gives to me. Ah, do not look at my complexion for I am brown indeed because my beloved, who is my **sun**, has darted the rays of his love down upon me. They are rays that illuminate

by their light but by their heat they have made me sunburned and swarthy. They have touched me with their splendor and have taken my color away from me. The passion of love has made me too happy by giving me such a spouse as my king. But this very passion, which holds the place of a mother to me—since it is she alone and not my merits that have given me in marriage—has other children and they subject me to incomparable assaults and trials. They reduce me to such weakness that although on one hand I resemble a **queen** seated beside her king, on the other hand I am like the **keeper of a vineyard** in a miserable but guarded vineyard, but a vineyard not his own." (Treat., 6. 15, 311)

Sun – rays – God's will

Just as the **rays** of the **sun** do not cease to be true rays when shut out and thrust back by some obstacle, so **God's signified will** does not cease to be God's true will when we resist it, even though it does not produce as many effects as if we had co-operated with it. (Treat. 8. 3, 63)

Sun – rose – flowers – God's love

The **sun** looks down no less upon a **rose** alone with a thousand million other **flowers** than if it shone upon the rose alone. **God** pours his **love** in no less measure into one soul, even though he loves an infinity of others along with it, than if he loved that soul alone. (Treat. 10. 14, 179)

Sun – sacred fire – well – Israel's captivity

When Nabuzardan destroyed Jerusalem and Israel was led into **captivity**, the **sacred fire** upon the altar was hidden in a **well** and there it turned into slime. When this slime was drawn out of the well and exposed to the **sun** after the return from captivity, then the dead fire kindled up again and the slime was turned into **flame**. (Treat. 11. 12, 233-234)

Sun – star light – will absorbed

What becomes of the **light of the stars** when the **sun** appears on the horizon? Such light does not actually perish, but it is ravished and absorbed into the sun's supreme light with which it is happily intermingled and joined. What becomes of **man's will** when it is entirely abandoned to the divine good pleasure? It does not wholly perish, yet it is so engulfed in and **intermingled with God's will** that it no longer shows forth and has no further desire apart from God's will. (Treat. 9. 13, 129)

Sun – stars – charity

Among the virtues **charity** is like the **sun** among the **stars**; to all of them it distributes their brightness and beauty. (Treat. 11. 9, 221)

Sun – stars – imperfect love – divine love

In itself this **imperfect love** is good, Theotimus. Since it *is* a creation of holy charity and belongs to its retinue, as it were, it cannot help being good. In fact, it served charity faithfully as long as charity dwelt in the soul, and it is always ready to serve charity if it returns there. Nor must it be despised because it cannot perform acts of perfect love, for such is its natural condition. The **stars** are very imperfect in comparison with the **sun**, but still each one of them looked at individually is extremely beautiful. They hold no rank in the sun's presence but, they have some when it is absent. (Treat., 4. 10, 229)

Sun – stars – soul

Without losing their light, the **stars** do not continue to shine in the **sun's** presence, but rather the sun shines in them and they are hidden within the sunlight. So too the **soul**, without losing its own life, no longer lives when mingled with God but rather God lives in it. (**Treat.**, 6. 12, 302)

Sun – unity

Hence among the Greeks the **sun** is named by a word that indicates how it causes all things to be drawn together and **united**, thus bringing scattered things together again, just as goodness converts all things into itself. (**Treat.** 7. 5, 27)

Sun – warmth – God's goodness - souls

The visible **sun** touches all things with its life-giving **warmth**, and like a universal lover of lower things, it gives them the vigor needed to produce their proper effects. In the same way, **God's goodness** animates all souls and enheartens all hearts to its love. (**Treat.** 2.8, 122)

Sun – wasps – gnats – flies – bees – ashes - good works

I never have seen, read, or heard that **wasps, gnats, flies** and suchlike bothersome little insects when once dead could revive and rise up again. But everyone says that the dear **bees**, those virtuous insects, can live again, and I have often read the same thing. "They say"—these are Pliny's words—"that if we keep the dead bodies of drowned **honeybees** indoors throughout the winter and put them out in the **sun** in the following spring, covered over with the **ashes** of the fig tree, they will live again" and be as good as ever. That iniquitous deeds and evil works can return to life after they have been drowned and abolished by penance, surely, my Theotimus, neither Scripture nor any theologian has ever asserted, as far as I know. The contrary is authorized by Holy Writ and by the common consent of all doctors. But that **good works**, which like sweet bees produce the honey of merit, once drowned in sin can afterwards revive when, after being covered over with penitential **ashes**, we set them in the **sun** of grace and charity, all theologians clearly state and teach. (**Treat.** 11. 12, 233)

Sun – world – body – soul - charity

But if the **soul** together with the **body** is a little **world**, then **charity** is the **sun** which makes all things beautiful, gives all things warmth, and makes all things live. (**Treat.** 2.22, 162)

Sun (noonday) – faith – love

When we are exposed to the rays of the **noonday sun**, we scarcely see its light before we quickly feel its heat. So too the **light of faith** has no sooner cast the splendor of its truths on our intellect than our will forthwith feels the holy heat of heavenly **love**. (**Treat.** 2.15, 141)

Sun of virtues – love - day

O Jesus, how delightful and pleasant it is to see **celestial love**, which is the **sun of virtues**, as little by little with a progress that insensibly becomes sensible, it comes to shed its brightness on a soul, does not stop until it has entirely covered it with the splendor of its presence, and at the end has given it the perfect beauty of its **day!** (**Treat.** 2.13, 136)

Sun's light – larks' song – praise God

If it is the beauty of the **sun's light** that arouses **larks to sing**, as is very probable, it is no wonder that the higher they fly, the more clearly they sing. They raise voice and flight in equal

measure, until they reach such a point that they are hardly able to sing any more. Then they begin to descend in tone and in body and little by little they lower both flight and voice. Similarly, my Theotimus, in proportion as we mount towards the **divinity** by benevolence in order to sound and hear his praises, we see that he is forever above all **praise**. Finally, we learn that he can never be praised in keeping with his dignity except by himself, for he alone can worthily match his supreme goodness with supreme praise. (**Treat.**, 5. 12, 264-265)

Sun's rays – eyes – light of glory - intellect

The **sun's rays** do not strengthen our bodily **eyes** when they are weak and powerless to see; it rather blinds them by dazzling and ruining their sight. On the contrary, the sacred **light of glory** finds our **intellects** unfitted and unable to behold the divinity, and then wonderfully raises, strengthens, and perfects them so that in an incomprehensibly marvelous way they behold and contemplate the abyss of divine brightness in itself with a steady and direct gaze. (**Treat.** 3.14, 197)

Sunbeam – moon – stars – knowledge of God

As the great philosopher says, the least **knowledge of the godhead** is greater than that of other things, just as the least **sunbeam** is clearer than the greatest beams of the **moon** or **stars** and is even brighter than moon and stars together. (**Treat.** 1.15, 92)

Sunflower – flowers - sun – divine love

Indeed, all **flowers**, except those of what is called the "triste" or sad tree and certain others that are natural monstrosities, all of them, I say, rejoice, expand, and gain beauty at sight of the **sun** because of the vital heat they receive from its rays. **But all yellow flowers**, and especially the one the Greeks call the *heliotropium* and we the **sunflower**, not only find joy and pleasure in the sun's presence but make an affectionate circuit and follow the attraction of its rays, look up at it, and turn towards it from sunrise to sunset. In like manner, all virtues receive new luster and surpassing dignity from the presence of holy love. But faith, hope, fear of God, piety, penance, and all other virtues that of themselves tend particularly to God and his honor not only receive the imprint of divine love, whereby they are raised to a great value, but they completely incline towards it, associate themselves with it, follow it, and serve it on all occasions. (**Treat.** 11. 3, 201-202)

Sunflower – flowers (yellow) – herbs – wild chicory - sun – devout souls - divine will

Almost all **herbs** with **yellow flowers**, and even **wild chicory**, which has blue flowers, always turn towards the **sun** and follow its course. But the **sunflower** turns not only its flowers but all its leaves to follow that great luminary. In like manner, all the elect turn their **heart's flower**, namely, obedience to the commandments, towards the **divine will**. However, souls entirely caught up in holy love do not merely look towards this divine goodness by their obedience to the commandments, but do more than that. (**Treat.** 8. 13, 92)

Sunlight – window – Savior's human actions

When we are in a room, we do not get the light in proportion to the great brilliance of the **sun**, which sends it out, but in proportion to the size of the **window** that lets it in. So also the **Savior's human actions** are not infinite, although they are of infinite value. Even though it is a divine person who performs them, still he does not do them according to the extent of his infinity, but according to the finite greatness of his humanity by which he performs them. (**Treat.**, 5. 12, 264)

Sunset - dawn – day – love

Just as the **dawn** of day may be termed **day**, so this first complacency of the heart in the thing loved can be called **love** because it is the first perception of love. But just as the day's true heart extends from the end of dawn up to **sunset**, so the true essence of love

consists in the movement and effusion of the heart immediately following complacency and ending in union. (**Treat.** 1.7, 68)

Supper – complacency

This repast is a **supper** by reason of the repose that follows it, for **complacency** gives us gentle rest in the sweetness of that good which delights us and on which we nourish our heart. (**Treat.**, 5. 2, 236)

Surgeon father – daughter – trust

The **daughter** of a very able **physician and surgeon** who knew that her father loved her perfectly lay in a continual fever and said to one of her friends: "I feel a great deal of pain, but I never think about any remedies for I do not know what could bring about a cure. I might desire one thing, whereas another would be needed. Do I not gain more by leaving all this in my father's care, since he has the knowledge, the ability, and the will to do for me whatever is necessary for my health? I would be wrong to give any thought to such things, since he will think of enough things for me. I would be wrong to want anything, for he will determine in sufficient measure all that will help me. I will only wait until he wills to do whatever he judges expedient. When he is with me I will be content to look at him, show him my filial love, and make known my perfect confidence in him." After these words she fell asleep, while her father, who had decided that it was necessary to bleed her, arranged whatever was required. He then came to awaken her, questioned her as to how she had slept, and asked her if she was willing to be bled as a cure. "Father," she said, "I am yours. I do not know what cure to wish for myself. It is for you to will and do for me whatever seems good to you. As for me, it is enough for me to love and honor you with all my heart, as I do." Hence her arm is tied and her father himself applies the lancet to the vein. While he makes the incision and the blood flows forth, his loving daughter never looks at her pierced arm or at the blood spurting from the vein but keeps her eyes fixed on her father's face. From time to time she softly says only this, "My father loves me dearly, and I am wholly his." When all this was finished, she did not thank him but only repeated once more those same words of **filial affection and confidence**. (**Treat.** 9. 15, 134-135)

Swallow – dove – vocal prayer - meditation – Ezechias (Ezekiel)

The word of God admirably explains what **meditation** consists in by an effective comparison. When **Ezechias** wishes to express in his canticle the attentive consideration he gives to his evil state, he says: "I will cry like a young **swallow**, and I will meditate like a **dove**." If you have ever taken note of it, my dear Theotimus, young **swallows** open their beaks very wide when they make their chirping. On the contrary, among all birds **doves** alone make their murmuring with beaks closed and shut tight. They roll their voices around in their throats and breasts and let nothing escape except a certain resonant echo-like sound. This little murmuring sound serves equally well to express their grief and to declare their love. Therefore, in order to show that in his troubles he made many **vocal prayers**, Ezechias says, " 'I will cry like a young swallow,' opening my mouth to utter before God many cries of lamentation." But on the other hand to testify that he also makes use of prayer, he adds, "'I will **meditate** like a dove,' revolving and turning my thoughts within my heart by attentive consideration, so that I may arouse myself to bless and praise the sovereign mercy of my God, for he has brought me back from 'the gates of death' because he has compassion on my misery." (**Treat.**, 6. 2, 272-273)

Swan (sacred) – St. Peter Celestine

When **St. Peter Celestine**, who had been plunged deeply into such cruel afflictions that they cannot be properly described, reached the end of his days, he began like a **sacred swan** to sing the last of the Psalms. He ended his song and his life with these words of love, "Let every spirit praise the Lord." (**Treat.** 7. 9, 40)

Swarm - bees (honey) – hive – sound – scent – Savior – wine - consolations

A new **swarm** or flight of **honey bees** that is about to take flight and change its place is called back by a **sound** made softly on metal basins, the **smell of wine mixed with honey**, or

even the **scent of certain aromatic herbs**. The swarm is stopped by the attraction of such agreeable things, and enters the hive prepared for it. So too our Savior utters some secret word of love, pours forth the **wine** of his dilection, which is more delicious than honey, or diffuses into our hearts "the fragrance of his garments," that is, certain perceptions of his heavenly **consolations**. (**Treat.**, 6. 7, 286-287)

Sweetness - honey – Narbonne/Paris – heaven

We shall all have equally the fullness of that divine love but those full measures will be unequal in perfection. **Narbonne honey** is sweet, and so also is that of **Paris**: both of them are full of **sweetness** but still one is filled with a better, finer, and richer sweetness. Although each, both the one and the other, is all sweet, yet neither of them is totally sweet. (**Treat.** 10. 3, 146)

Swim – ocean – soar- air – divinity - heaven

Theotimus, freely and to the full extent of their desires our **souls** shall **swim** in the **ocean** and **soar** in the **air** of the **divinity**. (**Treat.** 3.15, 199)

Swine - prodigal son – phoenix

Such was the **prodigal son** when he left the abhorrent company of **swine** with which he had lived and returned to his father's arms, half-naked, and all dirty, stained, and stinking with the filth he had contracted among those vile beasts. What is it to forsake swine except to give up sin? What is it to return all ragged, tattered, and stinking but to have affections still fastened to habits and inclinations that lead to sin? Yet the prodigal son was still possessed of the life of the soul, which is love, and like a **phoenix** born again out of its ashes, he was raised up anew. "He was dead," his father said, "and he has returned to life, he has revived." (**Treat.** 10. 4, 150)

Swoon – grace of repentance

When the soul to whose aid **grace** has already come feels its first attractions and gives consent to their sweetness, then as though regaining consciousness after a long **swoon**, it begins to sigh and utter these words: "Alas! my dear spouse, my friend, draw me, I pray you, and hold me by my arms, for otherwise I cannot walk. But if you draw me along, then we run, you, as you help me by the odor of your perfumes, and I, as I correspond with my feeble consent and savor your sweetness which strengthens and reinvigorates all my being, until the balm of your sacred name, that is, the saving unction of my justification, is poured over me." (**Treat.** 2.21, 159)

Swoon (spiritual) – sin

When a soul thus honored commits a **sin**, it is stricken and falls into a **spiritual swoon**. (**Treat.** 3. 3, 169)

Sword (flaming) - gate – paradise - love

At the **gate** of the earthly **paradise** there was placed one of the cherubim with a **flaming sword** to teach us that no one shall enter the heavenly paradise unless he has been pierced through by the sword of **love**. (**Treat.** 2.8, 121)

Sword of dilection – banner of love - affective/effective love of God

We have two principal ways of exercising our **love for God**; the first is **affective** and the second **effective**, or as St. Bernard calls it, active. . . . By the first we place God upon our heart like a **banner of love** around which all our affections are ranged; by the second we place him upon our arm, as a **sword of dilection** whereby we accomplish all victorious exploits. (**Treat.**, 6. 1, 267)

Sword of iron – rays of light – wounds of love - Francis of Assisi

To the end that it might be known that these wounds were the **wounds of heavenly love**, they were made not with a **sword of iron** but with **rays of light**. O true God! Theotimus, what loving pain and what painful love! Not only at that instant but afterwards throughout his entire life, this **poor saint** continued to pine and languish like one really sick with love. (**Treat.**, 6. 15, 313)

Sword of sorrow – Mary

But his sweet **Mother**, who loved him more than all others, was more than all others pierced through and through by the **sword of sorrow**. Her Son's sorrow at that time was a piercing sword's that passed through the Mother's heart, for that Mother's heart was fastened, joined, and united to her Son in so perfect a union that nothing could wound the one without inflicting the keenest torture upon the other. When her maternal bosom was thus wounded with love, Mary not only sought no cure for its wound but loved that wound more than any cure and dearly guarded the shafts of sorrow she had received because of the love that had sped them into her heart. (**Treat.** 7. 13, 51)

Tail - Moses – serpent – rod

Do you not see how **Moses** transformed the **serpent** into a **rod**, simply by taking it up by the **tail**? In the same way, when we assign a good purpose to our passions, they take on the quality of virtues. (**Treat.** 11. 20, 255)

Talitha – works - sin

When our Savior was speaking about little **Talitha**, the daughter of Jairus, he said that she was not dead but only sleeping, since she was about to be restored to life and hence her death would be of such short duration as to resemble sleep rather than true death. In like manner the **works** of the just man, and especially the elect, which the commission of a **sin** causes to die, are not called dead works but only deadened, mortified, stupefied, or put into a trance because on the next return of holy dilection they will, or at least they can, quickly revive and return to life. (**Treat.** 11. 12, 230-231)

Target - archer – bow – soul – pilgrim/knight

"O Jesus, my sweet Jesus, I know no further place to seek and follow you upon earth! Ah, Jesus, Jesus, my love, grant to this heart that it may follow and go after you on high." With these ardent words at the very same instant he (**pilgrim/knight**) shot his **soul** like a sacred **arrow** into heaven, and like a divine **archer**, he directed it into the very center of his most blessed **target**. (**Treat.** 7. 12, 47)

Tartar – wine – lees – soul - moods - love

Wine properly purified and separated from the **lees** is easily kept from turning sour and thickening, while that which is on its lees is always in danger. As for ourselves, as long as we are in this world, our souls are on the **lees and tartar** of a thousand **moods** and miseries, and consequently they are easy to change and spoil in love. (**Treat.**, 4. 1, 202)

Taste – waves – winds - love

Love, then, sharpens our **taste**, and our taste refines our love, so that just as we see **waves** beneath blasts of the **winds** press together and rise up high as though in rivalry from the contact of one with the other, so taste of the good heightens our love and love heightens taste. (**Treat.**, 6. 4, 278-279)

Temple – Church – canticles - insignia of God's benevolence

That whole heavenly **temple** which is the **Church**, both triumphant and militant, resounds on every side with **canticles** of God's sweet love for us. The most sacred body of our Savior, like a most holy temple of his divinity, is decorated on every side with the marks and **insignia of this benevolence**. Hence when we visit the divine temple we behold that loving delight which his heart takes in doing us favors. (**Treat.** 8. 4, 65)

Tendons – body – nerves – muscles – charity – virtues

Without **nerves**, **muscles**, and **tendons**, the whole **body** would break up. Without **charity** the **virtues** can never sustain one another. (**Treat.** 11. 9, 220)

Tents of nomads - Savior's torments

The **tents of nomads** are always exposed to damage from weather and war, and hence they are usually ragged and covered with dust. And I who am ever exposed to the sorrows that I receive by condolence from the incomparable torments of my divine Savior, I am completely covered over with distress and rent by sorrow. (**Treat.**, 5. 5, 246-247)

Theft (love's) - heaven

Such is **love's sweet and noble theft**, for without removing the colors of its beloved, it colors itself with his colors; without disrobing him, it invests itself with his robes; without taking away from him, it takes all that he has; and without impoverishing him, it is enriched with his wealth. (**Treat.**, 5. 1, 235)

Theriacal wine – roots of vine – love - penitence

Theriacal wine is not called theriacal because it contains the proper substance of theriaca, for it has none of it whatsoever. It is so named because the **roots of the vine** have been immersed in **theriaca**, and therefore the grapes and wine which have issued from it have drawn into themselves the virtue and operation possessed by theriaca against poisons of every kind. Hence we must not think it strange if, as Scripture says, **penitence** wipes away sin, saves the soul, makes it pleasing to God, and justifies it. All these are effects that belong to love and seemingly should be attributed only to love. Although love itself is not always found in perfect penitence, yet its virtue and property are always there, since they have flowed into it from **motives of love** from which it issues. (**Treat.** 2.20, 156)

Thicket – fire - thorn bush – love – grief

Ah, I see him, this dear lover, a **fire of love** burning in the **thorn bush** of sorrow? I am the same: I am wholly on fire with love within the **thickets** of my grief. (**Treat.**, 5. 5, 247)

Thirst - baby – mother's breasts – good

Then in truth it shall be as when we see a hungry **babe** that tightly clings to its mother's side and finds her breast. It presses so greedily on that dear fountain of sweet, longed-for drink that it seems as if it wishes to thrust itself wholly into its **mother's breast** or else to suck and draw that whole breast into its own. So too our soul pants with an extreme **thirst** for true **good**, and when it finds its inexhaustible source in the divinity, O true God! how sweet and holy is its ardor to be united and joined to those bounteous breasts of the All-good, either that our soul may be buried altogether within it or that it may come entirely into us! (**Treat.** 3.10, 189)

Thirst – water – love of God

If we are by nature unable to **love God** above all things, why do we have a natural inclination to do so? Does not nature act in vain when it arouses us to a love that it cannot give to us? Why does it give us a **thirst** for such precious **water** when it cannot give us wherewith to drink? Ah, Theotimus, God has been good to us! (**Treat.** 1.18, 97)

Thirst of the damned

They shall burn with a **thirst** all the more violent according as the memory of that "fountain of waters" of "eternal life" shall sharpen their ardor. (**Treat.** 10. 1, 143)

Thirst of heart – God

Our **hearts** have a **thirst** that cannot be quenched by the pleasures of this mortal life. (**Treat.** 3.10, 188)

Thorn (Aspalathusis) – rainbow – lily – redemption - miseries

Just as the **rainbow** touches the **thorn Aspalathusis** and makes it smell sweeter than the **lily**, so our Savior's **redemption** touches our **miseries** and makes them more beneficial and worthy of love than original innocence could ever have been. (**Treat.** 2.5, 115)

Thorn bush – fire - thicket – love – grief

Ah, I see him, this dear lover, a **fire** of **love** burning in the **thorn bush** of sorrow? I am the same: I am wholly on fire with love within the **thickets** of my grief. (**Treat.**, 5. 5, 247)

Thorns – crown – gold – St. Catherine of Siena - love

After our Lord had offered **St. Catherine of Siena** choice of a **crown of gold** or a **crown of thorns**, she chose the second as more in keeping with **love**. (**Treat.** 9. 2, 102)

Thorns – flowers

According to common opinion, **thorns** are not only different from **flowers** but opposed to them, and it seems that if there were no thorns in this world, things would go better. (**Treat.** 7. 14, 53)

Thorns – funeral pyre – cross – lance – lamb - free will

When shall we bind it and lay it upon the **funeral pyre** that is your **cross**, your **thorns**, and your **lance**, so that like a little **lamb** it may be a victim pleasing to your good pleasure, to die and to be consumed in the fire and by the sword of your holy love? O **free will** of my heart, how good a thing it will be for you to be bound and laid upon the cross of your divine Savior! How desirable a thing will it be for you to die to yourself so as to burn forever as a holocaust to the Lord! (**Treat.** 12. 10, 277)

Thorns – love

The **love** born among the **thorns** and stubborn places in a naturally harsh, dry character will be more courageous and more glorious, just as the other will be more pleasant and gracious. (**Treat.** 12. 1, 262)

Thorns – roses – day – night – spring – winter – our days on earth

Yes, Lord, your will be done, **on earth** where we have no pleasure without admixture of some pain, no **roses** without **thorns**, no **day** without a **night** to follow, no **spring** without a **winter** that went before, on earth, Lord, where consolations are rare and trials are countless. (**Treat.** 9. 1, 99)

Thorns – seed of grace – complacence

When this **complacence** increases we can hardly rid ourselves of it. Like **thorns**, as our Lord has said, it finally chokes the **seed** of grace and heavenly dilection. (**Treat.**, 4. 3, 207)

Throne - crown – scepter – robe

We desire no other marks of majesty but the Crucified's **crown of thorns**, his **scepter of reed**, the **robe of scorn** that was put over him, and his **cross as throne**. Upon it sacred lovers have more content, joy, glory, and happiness than Solomon ever had upon his ivory throne. (**Treat.** 11. 19, 253)

Throne - lattices – Savior's heart – our heart

See how he makes himself be seen through the wounds of his body and the opening in his side, as through windows, and as through 'a **lattice** through which he himself looks out' at us."

Yes, truly, Theotimus, God's love is seated within the **Savior's heart** as on a royal **throne**. He beholds through the cleft of his pierced side all the hearts of the children of men. His heart is king of hearts, and he keeps his eyes fixed on our hearts. Just as those who peer through a lattice see clearly while they themselves are only half seen, so too the divine love within that heart, or rather that heart of divine love, always clearly sees **our hearts** and looks on them with his eyes of love, while we do not see him, but only half see him. If we could see him as he is, O God, since we are mortal men we would die for love of him, just as when he was in mortal flesh he died for us, and just as he would still die for us were he not now immortal. (**Treat.**, 5. 11, 263)

Throne – queen – charity

Like a **queen** in majesty, it is seated in the will as on its **throne**, from where it spreads its delights and sweetness throughout the whole soul and thus makes it all beautiful, pleasing, and lovable to God's goodness. (**Treat.** 2.22, 161)

Throne - shadows – mist – queen – mysteries of faith

Must it not be that in actuality I am infinitely lovable, since the dark **shadows** and thick **mists** wherein I stand—where I am not seen but only glimpsed at —cannot keep me from being so pleasing that the mind will cherish me above all else and fend off the throng of all other kinds of knowledge, makes place for me and takes me as **queen** upon the loftiest **throne** in its palace. (**Treat.** 2.14, 139)

Throne of wisdom - Solomon (greater) – glory

But when we have arrived in the heavenly Jerusalem, we shall see the **greater Solomon**, the King of Glory, seated upon the **throne of his wisdom**. (**Treat.** 3.9, 188)

Throne (power) – stage (infirmity) – God

Thus God raises up the **throne of his power** on the **stage of our infirmity**, making use of the weak things to confound the strong. (**Treat.**, Preface, 40)

Thunder – ears (heart) – St. Paul

I think I hear that apostolic mouth crying like **thunder** into our **hearts' ears**, "Christians, it follows that in dying for us Jesus Christ has desired us." (**Treat.** 7. 8, 35)

Thunder – lightning - floods- earthquakes – fear – God

Lightning, thunder, thunderbolts, tempests, **floods, earthquakes**, and other such unforeseen happenings arouse even the most irreligious men to **fear God**. (**Treat.** 11. 18, 246)

Thunder – lightning – voice of God

Thus too **thunder**, tempest, and **lightning bolts** are called "**the voice of the Lord**," by the Psalmist, who further says that "they fulfill his word" because they proclaim his fear and are like ministers of his justice. (**Treat.** 11. 18, 247)

Thunder – St. Thomas Aquinas – fear

The glorious **St. Thomas Aquinas** was naturally subject to **terror** when it **thundered** and was accustomed to say as an ejaculatory prayer those divine words which the Church holds in such honor, "The Word was made flesh." (**Treat.** 11. 18, 247-248)

Thunder – voices – trumpet – waves - harp

On every side we hear perpetual alleluias! There are **voices** that for loudness are compared to **thunder**, to **trumpets**, to the roar of the **waves** on a troubled sea, and voices, too, so incomparably sweet and soft that they are compared to the melody of the **harp**, delicately and delightfully struck by most skilful players' hands, and all these voices unite to utter the joyous Easter canticle, "Alleluia, praise God, amen, praise God!" (**Treat.**, 5. 10, 258-259)

Thunder – wind – Holy Spirit – extraordinary inspiration

One of the best marks of the goodness of all **inspirations** and especially the **extraordinary** is peace and tranquility of heart in those who receive them, since the **Holy Spirit** is indeed violent but with a violence that is gentle, mild, and peaceful. He comes "like a violent **wind**" and like **thunder** from heaven, but he does not overthrow them nor does he trouble them. The fear seizing them at his sound is momentary and is immediately followed by a sweet assurance. (**Treat.** 8. 12, 88)

Thunderbolts – arrows – darts

In another place where he desires that the divine majesty should make his enemies tremble, he says: "Flash forth lightning and you shall scatter them: shoot out your arrows, and you shall rout them." There he calls **thunderbolts** God's **arrows and darts**. (**Treat.** 11. 18, 247)

Thyme – bees – honey – lilies – flags – roses – rosemary – exercises of devotion

Bees plunder **lilies, flags**, and **roses** but they obtain no less booty from the tiny little flowers of **rosemary** and **thyme**; in fact they not only gather more but even better honey from them, since in those little vessels the **honey** is more closely packed and hence better kept. Certain it is that in little, lowly **exercises of devotion** charity is not only practiced more frequently but for the most part more humbly as well, and as a consequence more usefully and holily. (**Treat.** 12. 6, 268)

Thyme – smelling – pink- rose – rosemary – hyacinth – orange blossom – perfumed water - meditation - contemplation

Meditation is similar to one who **smells** a **pink, rose, rosemary, thyme, hyacinth,** and **orange blossom** separately one after the other. **Contemplation** is like one who smells **water** containing **perfume** made up of all those flowers. In a single sensation, the second man takes in all those odors united together, while the other sensed them as separate and distinct. There is no doubt that this one unique odor which comes from the intermingling of all those scents is more sweet and precious than the scents out of which it is composed, smelled separately one after the other. (**Treat.**, 6. 5, 280-281)

Till - laborer – sow

The **laborer** will never be blamed for not having a fine harvest, unless he did not carefully **till** and **sow** his fields. (**Treat.** 9. 7, 113-114)

Tobias – Raguel – love of neighbor

Young **Tobias**, accompanied by the angel Raphael, met his kinsman **Raguel**, to whom, however, he was unknown. Then, according to Scripture, Raguel had no sooner seen him than he turned towards Anna his wife and said: "Stop, see how like this young man is to my cousin. And when he had spoken these words, he asked them: Whence are you, young men, my dear brothers? To which they replied: We are of the tribe of Nephtali, of the captivity of Nineveh. And he said to them: Do you know Tobias my brother? And they said, Yes, we know him. And when Raguel was saying many good things of him, the angel said to him: Tobias, concerning whom you inquire, is this young man's father. Then Raguel went to him, and kissed him with many tears, and weeping upon his neck, said: A blessing be upon you, my child, for you are the son of a good and most virtuous man." And that good woman, Anna the wife of Raguel, together with Sarah her daughter, so marveled as to weep with tender love. You will note that without knowing young Tobias, Raguel embraces, caresses, kisses him, and weeps for joy over him! Whence comes this love unless from the love he had for old Tobias, the father, whom this child so closely resembled? "A blessing be upon you," he says, but why? "Certainly not because you are a good young man, for as yet I do not know that, but because **you are your father's son** and are like your father, who is a most good and virtuous man." (**Treat.** 10. 11, 171-172)

Tone of charity – human love

As for **tone**, **charity** always keeps it steady, sweet, and pleasing, whereas this **human love** always pitches it too high in earthly things or too low in heavenly things. . (**Treat.**, 4. 9, 227)

Tongue – cicadas – Francis of Assisi – praises

I offer you an effective comparison on this subject drawn from the name given by that loving saint to his brothers in religion. He called them **cicadas** because of the **praises** they sang to God throughout the night. Theotimus, **cicadas** have their breasts fitted with pipes just as though they were natural pipe organs. In order to sing better they live entirely on dew. Since they do not have mouths they take in this dew by a little **tongue** set in their stomach and by it they utter their cries with such noise that they seem to be nothing but voice. The sacred lover is like this. All his soul's faculties are like so many pipes set in his breast to sound forth the canticles and praises raised by the beloved. In the midst of all these his devotion is a **tongue** for his heart. By its means, according to St. Bernard, he receives the dew of God's perfections for he imbibes them and draws them to himself for food by means of the most holy complacency he takes in them. By that same tongue, his devotion, he utters all his words of prayer, praise, canticles, psalms, and benedictions. (**Treat.**, 5. 8, 255-256)

Topaz – breasts (mother's) – infant – storerooms - gold

The **mother's** bosom and **breasts** are **storerooms** of treasure for the little infant. He has no other riches than those which are more precious to him than **gold** or **topaz**, more beloved than all the rest of the world. (**Treat.**, 5. 2, 237)

Topaz – gold – honey – God's will

Better than glittering **topaz** and pure **gold**
I cherish, Lord, your laws laid down of old!
So sweet to me is what your tongue declared,
Bitter all **honey** grows with it compared. (**Treat.** 8 .5, 67)

Torrent (original sin) – Immaculate Conception

As a result, she (Mary) was **redeemed** in a surpassing way. At the appointed time the **torrent** of **original sin** began to roll its fatal waves over the **conception** of this holy woman, with the same impetuous strength it had exerted at the conception of all Adam's other daughters, then, when the torrent reached that point, it did not pass beyond it but stopped short. (**Treat.** 2.6, 116-117)

Tortoise - hedgehog – recollection

The Blessed Mother Teresa of Jesus says: "The man who has written that the prayer of **recollection** is made in the way a **hedgehog** or **tortoise** draws back into itself meant well. However, those animals draw back into themselves when they please, whereas recollection does not lie in our will but comes to us only when God is pleased to give us this grace." (**Treat.**, 6. 7, 286)

Tradesman - animal (love)

Thus **animal love**, which seeks to complete and perfect its complacency by the union it has obtained with its beloved object, finds contrariwise that in gaining this complacency it destroys it. Hence it becomes greatly disgusted with such a union. This has led the great philosophers to say that after enjoyment of its most ardent and urgent physical pleasure nearly every animal becomes sad, morose, and depressed. It is like a **tradesman** who had hoped to reap a great profit but finds himself plunged down and caught in a severe loss. (**Treat.** 1.10, 81)

Transfiguration – glimpse of heaven

As a sign of this, at the **Transfiguration**, which was a **glimpse of heaven**, Moses and Elias talked with our Lord "of the excess which he was about to fulfill in Jerusalem."³ Of what excess, if not that excess of love by which life was swept from the lover to be given to the beloved? (**Treat.** 12. 13, 281)

Transplant – shrub – fruit – growth in perfection

Just as a **shrub** that is often **transplanted** cannot take root and as a result cannot come to maturity and yield the desired **fruit**, so the soul that transplants its heart from plan to plan cannot profit or gain proper **growth in perfection** since perfection does not consist in beginnings but in accomplishments. (**Treat.** 8. 11, 86)

Traveler - agnus castus (herb) – yoke - Cross

Just as a spray of **agnus castus** keeps a **traveler** who bears it about with him from becoming weary, (Pliny) so also the **cross**, the mortification, the **yoke**, the law of our Savior, who is the true "chaste lamb," are a burden that takes away weariness and refreshes and restores hearts that love his divine majesty. (**Treat.** 8. 5, 68)

Traveler – confident - God's will

A **traveler** who fears that he has lost the right road walks on in doubt. As he goes, he looks at the countryside now here, now there, and worries and wonders at the end of almost every field whether he has not gone astray. The man who is sure of his route goes along cheerfully, **confidently**, and quickly. In like manner, love wishing to go forward according to **God's will** amid consolations always goes in fear. It is afraid of making a wrong turn, and instead of loving God's good pleasure it loves only the particular pleasure found in the consolation. But if love takes its path straight through **God's will** amid affliction, it walks on with assurance. (Treat. 9. 2, 102)

Traveler – garden – writing style

As he (Archbishop Pierre de Villars) said, **travelers** who know that there is a beautiful **garden** twenty or twenty-five paces off their path readily turn aside to see it. They would not do so if it were more distant from their route. In like manner, those who know that the end of the chapter is not far from its start willingly undertake to read it. (Treat., Preface, 42)

Traveler – mist – sadness

Just as a thick **mist** fills the **traveler's** head and chest with mucus, thus making breathing difficult and slowing him up, so too the evil spirit fills man's mind with **sad thoughts** and thus deprives it of facility in aspiring to God and puts in it extreme dejection in order to lead it into despair and damnation. (Treat. 11. 21, 258)

Travelers – agnus castus (herb) – Mary - Jesus

. If a branch of **agnus castus** can comfort **travelers** and ease their weariness (Pliny), what relief must the glorious **Mother** have received when she carried "the immaculate **Lamb of God!**" (Treat. 9. 14, 131)

Travelers – sun - response

One summer day around noon certain **travelers** lay down to rest under the shade of a tree. While weariness and the cool shade held them in sleep, the **sun** moved above them and cast its strongest light into their eyes. By its bright sparkling rays it gave glimpses of itself like little flashes about the pupils of the sleeping men's eyes and by the heat that pierced their eyelids it forced them with gentle violence to wake up. When some of them awakened, they got up and made their way easily back home. Others among them not only did not get up but turned their backs to the sun, pulled their hats down over their eyes, and spent the rest of the day in sleep. When they were caught by nightfall but still wanted to make their way back to their lodging, they wandered about the forest, one here and one there, at the mercy of wolves, wild bears, and other savage beasts. Tell me, please, Theotimus, should not those who got back safely home give thanks for all their good fortune to the sun, or to speak as a Christian, to the creator of the sun? Surely yes, for they had no thought of waking up when it was time to do so. The sun performed this good office for them, and by the gentle summons of its light and heat lovingly caused them to awaken. True enough, they did not resist the sun, but it also greatly helped them not to resist it. It gently spread its light over them, gave them a sort of half-sight through their eyelids, and by its warmth, as if by its love, unsealed their eyes and urged them to see the day. On the other hand, the poor men wandering about in the woods would be wrong to cry out as follows: "Alas, what did we do to the sun? It didn't make us see its light, as it did our companions, so that we might get back home and not wander about in this terrible darkness!" Is there anyone who would not take up the sun's part, or rather God's part, my dear Theotimus, and answer these wretched complainers? "Unhappy men, what else could the sun have really done for you and did not do? Its benefits were the same for all who were sleeping there. It came to all of you with the same light, touched all of you with the same rays, spread the same warmth over all of you. Unhappy men that you are, you saw your companions who had arisen take up their pilgrim staffs to regain the path, but you turned your back to the sun and would not use its light or let yourselves be won over by its heat." (Treat., 4. 5, 212-213)

Treasure found – inspiration

Sometimes it happens that we forsake the good in order to seek the better, and while we leave the one we do not find the other. Possession of a little **treasure** actually **found** is worth more than expectation of a greater one we must still go out to seek. (**Treat.** 8. 11, 86)

Treasures – coins – good works

It is as if he said, "Always add new **good works** to those already done, for the **coins** out of which your **treasures** must be made are fasting, prayer, and almsgiving." (**Treat.** 3. 2, 166)

Treasures – God's goodness (grace)

God displays in a marvelous manner the incomprehensible riches of his power in the vast array of things that we see in nature, but he causes the infinite **treasures** of his **goodness** to show forth in an even more magnificent way *in* the unparalleled variety of goods that we recognize in **grace**." (**Treat.** 2.6, 116)

Treasures – King – love

This holds above all when it sees that the **king** himself shows those **treasures** out of love and that among his perfections his infinite **love** shines brightly. (**Treat.**, 5. 2, 237)

Treasures – princes – arms – Heavenly Prince – tender mother

Earthly **princes** keep their **treasures** in storerooms within their palaces and their **arms** in arsenals, but the **heavenly prince** keeps his **treasure** within his bosom and his **arms** within his breast. Because his **treasure** is his goodness, just as his **weapons** are his love, his breast and bosom are like those of a **tender mother** whose fair twin breasts are like two rooms rich in good, sweet milk and armed with weapons to vanquish her dear infant no matter how many attacks it makes upon them. (**Treat.**, 5. 2, 237-238)

Treasures - widow's mite – good deed - value

Just as the two little **mites** that the poor **widow** gave were highly esteemed among the **treasures** in the Temple—and in fact by addition of small amounts treasures increase and their value grows accordingly—so the least little **good deed**, even though done with some laxity and without exerting our powers of charity to the full, does not fail to please God and to have **value** before him. (**Treat.** 3. 2, 166-167)

Treasures of malice – riches of God's goodness

As you see, the Apostle contrasts the **riches of God's goodness** to the **treasures of malice** in the impenitent's heart. So rich in iniquity, says the Apostle, is the malicious heart that he despises even the riches of that patience by which God leads him to repentance. (**Treat.** 2.8, 123)

Tree- fruit- natural reason

Natural reason is a good **tree** which God has planted in us, and the **fruits** that spring from it cannot help being good. In comparison with the fruits that issue from grace, they are truly of little value, but they are not therefore of no value. God has set a value upon them and he has given temporal rewards to them. (**Treat.** 11. 1, 197)

Tree – leaves – fruits - flowers – just man - virtues

In a heart that is God's friend all virtuous acts are dedicated to God. If a heart has given itself, has it not also given all that belongs to it? Does not a man who gives away a **tree** without any restrictions also give away its **leaves, flowers, and fruit**? "The **just man** shall flourish like the palm tree; he shall grow like the cedar of Lebanon. They that are planted in the house of the Lord shall flourish in the courts of the house of our God." Since the just man is planted in the house of God, his leaves, his flowers, and his fruits are grown in it and are dedicated to his majesty's service. He is "like a tree planted near running waters, that yield its fruit in due season. Its leaves do not fall off, and all whatsoever he does shall prosper." Not only the **fruits** of charity and the **flowers** of the works it ordains but also the very **leaves**, that is, the moral and natural virtues, derive special efficacy from the love within the heart producing them. (**Treat.** 11. 2, 199)

Tree – mustard seed – sap - good works

Thus, like a little grain of **mustard seed**, our **works** are in no way comparable in greatness to the **tree of glory** they produce. Still they have the vigor and virtue to produce it because they proceed from the Holy Spirit. By a wondrous infusion of his grace into our hearts he makes our works become his and yet at the same time lets them remain our own, since we are members of a head of which he is the Spirit and since we are engrafted on a tree of which he is the divine **sap**. (**Treat.** 11. 6, 211-212)

Tree - parts – will and love

In fine, since the **will** is moved towards and tends to that **union**, it searches out all the means necessary to attain to it. Indeed, to put it in general terms, love really includes all this. It is like a beautiful **tree**: its **root** is the affinity that the will has to the good; its **foot** is the complacency; its **trunk** is the movements; its searches, pursuits, and other efforts are the **branches**; union and enjoyment are its **fruits**. (**Treat.** 1.7, 67)

Tree - springtime – buds – fruit – love

Beyond doubt it is in like manner with those movements of **love** which precede the act of faith needed for our justification. Either they are not love properly speaking or they are a beginning and imperfect love. They are the first green **buds** that the soul, like a **mystical tree** warmed by the celestial sun, begins to put out in the **springtime**. They are forerunners of fruit rather than actual **fruit**. (**Treat.** 2.13, 136)

Tree – storm – fruit - charity – venial sins

We say of a **tree** that has been hard hit and stripped bare in a **storm** that there is nothing left of it, since even though the whole tree is still there it is left without **fruit**. In the same way when our **charity** is shaken by affection for **venial sins**, we say that it is lessened and weakened. This is not because the habit of love does not remain in its entirety within our souls, but because it is without the works that are its fruits. (**Treat.**, 4. 2, 205)

Tree (sacred) – flowers – fruit – commandment

On this **commandment**, on this **sacred tree**, all counsels, exhortations, inspirations, and all other commandments hang as its **flowers**, and as its **fruit**, eternal life. (**Treat.** 10. 1, 141)

Tree (uprooted) – fruit – charity - virtues

Sometimes we see **trees** that have been **torn out of the earth** produce some **fruit** but it is always imperfect and not for long; so also a heart separated from **charity** can indeed bring forth certain **virtuous** acts but not for long. (**Treat.** 11. 9, 220)

Tree grafted – fruit – charity - virtues

"At Tivoli," says Pliny, "I have seen a **tree grafted** in all the ways that grafting can be done and bearing every kind of **fruit**. On one branch there were cherries, on another nuts, on others grapes, figs, pomegranates, apples, and in general all species of fruits." This was marvelous, Theotimus, but it is still more marvelous to see in a Christian man divine dilection with all the virtues engrafted on it in such wise that just as one could say of the tree that it was a cherry tree, an apple tree, a nut tree, a pomegranate tree, so one can say of charity that it is patient, mild, valiant, and just, or rather that it is patience itself, mildness itself, and justice itself. (**Treat.** 11. 5, 206)

Tree of life – Mary – fruit – Jesus

I reflect that my **Mother** is a **tree of life** and that **I** am with her as its **fruit**, that I am her own heart within her breast, or her soul within her heart. (**Treat.** 9. 14, 133)

Tree of salvation - fruit – root – providence

Hence we can give an account of the order found in the effects of **providence** as concerned with our **salvation**. We descend from the first to the last, that is, from the **fruit**, which is glory, to the **root** of this fair tree, which is the redemption wrought by our Savior. (**Treat.** 3. 5, 177)

Trees - charity

I say that God does this, since **charity** does not produce its own increase, as does a **tree** which by its own power puts out its branches and causes them to grow one from another. (**Treat.** 3. 2, 166)

Trees – fruit – mistletoe – moss – souls

We see that good **trees** never produce poisonous fruit but sometimes bear green, defective, or worm-eaten fruit, **mistletoe, and moss**. So too great saints never produce any mortal sin, but still they produce certain useless, badly matured, harsh, rough, and ill-flavored actions. In each case we must admit that these trees are fruitful; otherwise they would not be good trees. Still we must not deny that some of their fruits are fruitless. Who will deny that catkins and **mistletoe** upon trees are fruitless fruits? (**Treat.** 10. 5, 155)

Trees – fruits – good habits

But after we have planted and watered, we must realize that it is for God to give the increaser to the **trees** that are our good inclinations and **habits**. For this reason we must wait to obtain the **fruits** of our desires and labors from his divine providence. (**Treat.** 9. 7, 113)

Trees - vines – elm trees – jessamine – trellis – ivy – union

To join and unite things all we need do is merely to apply one to the other so that they touch and are together. Thus, for instance, we join **vines** to **elm trees** and **jessamine** to the **trellises** of the arbors we build in gardens. But to clasp and press things together we must make a strong application that increases and intensifies their union. Hence to clasp together is to join in a firm, intimate way, as we see **ivy** joined to **trees**. It is not merely united to them but it presses on them and clasps them so strongly that it even penetrates and gets into their bark. (**Treat.** 7. 1, 13)

Trees transplanted – heart – love of God

As soon as **trees** that require **transplanting** are moved, they spread their roots and thrust them deeply into the bosom of the earth, which is both their element and their aliment.

This is not perceived at all while they are doing it but only after it is done. When a man's **heart** is transplanted by celestial **love** from this world into **God**, then if it earnestly engages in prayer it will surely continue to reach out and fasten itself to the divinity. (**Treat.** 7. 1, 16)

Trellis – vines – elm trees – jessamine – ivy – trees - union

To join and unite things all we need do is merely to apply one to the other so that they touch and are together. Thus, for instance, we join **vines** to **elm trees** and **jessamine** to the **trellises** of the arbors we build in gardens. But to clasp and press things together we must make a strong application that increases and intensifies their union. Hence to clasp together is to join in a firm, intimate way, as we see **ivy** joined to **trees**. It is not merely united to them but it presses on them and clasps them so strongly that it even penetrates and gets into their bark. (**Treat.** 7. 1, 13)

Tress of hair – chain - beloved – love

For this reason she herself keeps her **hair** so plaited and gathered together in a **tress** that she seems to have only one single hair, which she uses as a **chain** to bind and carry away the heart of her spouse, whom she makes a slave to her love. Souls who desire for good and all to love God restrain their mind from thinking about worldly things so as to employ it more ardently in meditation on divine things, and they gather up all their efforts into their one sole intention of **loving God** alone. (**Treat.** 12. 3, 264-265)

Trumpet – voices – thunder – waves – harp

On every side we hear perpetual alleluias! There are **voices** that for loudness are compared to **thunder**, to **trumpets**, to the roar of the **waves** on a troubled sea, and voices, too, so incomparably sweet and soft that they are compared to the melody of the **harp**, delicately and delightfully struck by most skilful players' hands, and all these voices unite to utter the joyous Easter canticle, "Alleluia, praise God, amen, praise God!" (**Treat.**, 5. 10, 258-259)

Trumpets – instruments (musical) – drums – lutes - spinets

Thus too among **instruments**, **drums** and **trumpets** make more noise, **lutes** and **spinets** make more melody; the sound of the first is stronger, that of the other sweeter and more spiritual. (**Treat.** 10. 7, 159-160)

Tyrants – bandits – inspiration

Is it not the fancy of **bandits** and **tyrants** to think that they grant life to those from whom they do not take it? Is it not insane blasphemy to think that you have given holy, efficacious, and living activity to God's **inspiration** simply because you did not shove it away by resisting it? (**Treat.**, 4. 6, 216)

Vertigo – without reason – reason unknown

To quote the great Nazianzen again, "We are like men afflicted by **vertigo** or dizziness in their head. They think that everything is turning up and down around them while it is only their own brain and imagination turning about and not things. So too when we encounter events of which the causes are unknown to us, it seems that things in the world are governed **without reason** merely because we **do not know that reason**." (**Treat.**, 4. 8, 224)

Vessel – myrrh – Magdalen

It means that **she** is there as a **vessel** of honor, to receive drop by drop the **myrrh** of sweetness that her beloved's lips distill into her heart. (**Treat.**, 6. 8, 291)

Vessel (empty) – oil – Eliseus – God's mercy - heart

As long as the poor widow had **empty vessels**, the **oil** that **Eliseus** had miraculously multiplied by prayer never stopped to flow. In the same measure as our **heart** expands

itself, or to put it better, in the same measure that it permits itself to be enlarged and expanded and does not deny to **God's mercy** the room made by its consent, his mercy ever pours forth and increasingly spreads out its holy inspirations. They keep on increasing, and they cause us to increase more and more in sacred love. (**Treat.** 2.11, 130)

Vessel of love – St. Paul

That same **vessel of love** makes us understand the same thing when **he** says that without charity nothing is of profit to him, and that he is nothing. (**Treat.** 11. 4, 205)

Victory – general – divine love

When a great **general** who has been placed over an army wins a crucial battle, he undoubtedly has all the honor for the **victory**, and not without reason. He fought at the head of the army and performed many great feats of arms; moreover, he put his army in position and then ordered and commanded whatever was to be done. Hence he is considered to have accomplished the whole affair either personally by fighting with his own hands or by his direction in giving commands to the others. Even if friendly troops come along unexpectedly and join his army, we do not hesitate to attribute the honor for what they do to the general. Although they did not hear his commands, still they served under him and carried out his intentions. Nevertheless, after we have given him the entire glory as a whole, we do not fail to distribute shares of it to each part of the army. We say that the vanguard did this, the main body that, and the rear guard that. We tell how the French, the Italians, the Germans, and the Spaniards conducted themselves. Yes, we even praise individual men who have distinguished themselves in combat. So too, my dear Theotimus, from among all the virtues the glory of our salvation and our victory over hell is attributed to **divine love**. Like a **prince and general over the whole army of virtues**, it performs all the exploits by which we gain the triumph. (**Treat.** 11. 4, 204-205)

Vine – cabbage plants – olive tree – men and serpents

First of all, just as we see that the **vine** as it were hates and avoids **cabbage plants**, since the two are harmful to one another, while on the contrary it finds delight in the **olive tree**, so also we perceive between **men and serpents** a natural opposition so strong that the mere spittle of a man who is fasting causes the serpent to die. (**Treat.** 1.11, 81)

Vine – elm – fruit - God's union with human nature

God was united to our human nature by grace, like a **vine** to an **elm**, to enable it in some way to participate in his **fruit**. (**Treat.** 7. 2, 20)

Vine – fruit – universe - Jesus

For the most part we plant **vines** because of their **fruit**; hence the fruit is the first thing desired and aimed at, although leaves and buds precede it as actual products. Thus too the mighty **Savior** was first in God's intention and in that eternal plan which divine providence formed for the production of **creatures**. With a view to this desired fruit the **vine that is the universe** was planted and the succession of many generations was established. Like leaves or blossoms they proceed as forerunners and preparatives proper for the production of that **grape which the sacred spouse** so highly praises in the Canticle, the juice whereof "cheers God and men." (**Treat.** 2.5, 114)

Vinegar – rubies (Ethiopian) – love - penitence

It is like what is said of **Ethiopian rubies**: their fire is naturally very faint, but if they are placed in **vinegar**, it blazes up and casts a strong, clear brilliance. The **love** that precedes re-

penitance is ordinarily imperfect, but once immersed in the bitter waters of **penitence**, it is strengthened and made into an excellent love. (**Treat.** 2.20, 155)

Vines – elm trees – jessamine – trellis – ivy – trees - union

To join and unite things all we need do is merely to apply one to the other so that they touch and are together. Thus, for instance, we join **vines** to **elm trees** and **jessamine** to the **trellises** of the arbors we build in gardens. But to clasp and press things together we must make a strong application that increases and intensifies their union. Hence to clasp together is to join in a firm, intimate way, as we see **ivy** joined to **trees**. It is not merely united to them but it presses on them and clasps them so strongly that it even penetrates and gets into their bark. (**Treat.** 7. 1, 13)

Vineyard – foxes – apparent goods

Hence our knowledge is not so great that it does not leave an opening for the sudden assaults of other objects and **apparent goods**. In the obscurity mingled with the certainty and truth of faith, such things steal in unperceived, like the little **foxes**, and destroy our **vineyard**. (**Treat.**, 4. 1, 203)

Violet – colors of flowers - red – white – yellow – charity

Although **charity** itself has only a colorless color, the **flowers** that it makes spring up have each of them a **different color**. Charity makes martyrs **redder** than the rose and virgins **whiter** than the lily. To some it gives the fine **violet** of mortification, and to others the **yellow** of marriage cares. (**Treat.** 8. 6, 71)

Violet – flowers - rose – daisy – lily – night – sun – charity

All **flowers** lose their usual brilliance and beauty in the darkness of **night**. However, in the morning when the **sun** again makes these same flowers visible and pleasing to us, it does not make their beauty and grace equal. Although its light is spread over them all, it still makes them bright and glorious in different measures according as they are more or less susceptible to the effects of its splendor. Even though the **light of the sun** falls alike on the **violet** and the **rose**, it never makes the first as fair as the second, or the **daisy** as lovely as the **lily**. However, if the sun were to shine very brightly on the violet but because of mist very faintly on the rose, then it would undoubtedly make the violet fairer to look at than the rose. So too, my Theotimus, if with equal **charity** one man suffers death by martyrdom and another man suffers hunger because of fasting, who does not see that the value of such fasting is not equal to that of martyrdom? No, Theotimus, no one would dare to assert that in itself martyrdom does not have greater perfection than fasting. Since charity is more excellent, and since superadded charity does not detract from but rather adds to its excellence, charity as a result will leave martyrdom the superiority it naturally has over fasting. (**Treat.** 11. 5, 207)

Violets – lilies - gift of the Spirit

If someone should ask why God made melons bigger than strawberries or **lilies** larger than **violets**, why the rosemary is not a rose or why the carnation is not a marigold, why the peacock is more beautiful than a bat, or why the fig is sweet and the lemon sour, we would laugh at his questions and tell him, "Poor man, since the world's beauty requires variety, it is necessary that there should be different and unequal perfections among things and that one thing should not be another. This is why some things are small and others large, some bitter and others sweet, some more beautiful and others less so." It is the same with supernatural things. "Each one has his own **gift**, one in this way, and another in that," says the Holy Spirit. (**Treat.** 2.7, 120)

Voice – holy complacence

What is this wondrous **voice** which comes forth from the divine throne and proclaims "Alleluia!" to the elect except most **holy complacence**? (**Treat.**, 5. 10, 259)

Voice in choir of religious – Mary

In different churches we heard various kinds of music, but in a **convent** of young women we heard the **voice of a religious** so wonderfully sweet that alone it sounded incomparably sweeter to our minds than all the rest together. Although the other voices were excellent, they seemed merely to give luster to that unique voice and to enhance its perfection and splendor. So it is, Theotimus, that among all the choirs of men and all the choirs of angels we hear the superb voice of the most **holy Virgin**. Raised above all others, it renders more praise to God than do all the rest of creatures. (**Treat.**, 5. 11, 261)

Voice (sweet) – good example – God's call (Pachomius)

By means of these Christians' **good example**, as though by a **sweet voice**, **God calls** him, awakens him, and gives him the first feeling of the vital warmth of his love. (**Treat.** 2.13, 137)

Voices – thunder – trumpet – waves – harp

On every side we hear perpetual alleluias! There are **voices** that for loudness are compared to **thunder**, to **trumpets**, to the roar of the **waves** on a troubled sea, and voices, too, so incomparably sweet and soft that they are compared to the melody of the **harp**, delicately and delightfully struck by most skilful players' hands, and all these voices unite to utter the joyous Easter canticle, "Alleluia, praise God, amen, praise God!" (**Treat.**, 5. 10, 258-259)

Voices and tones - melody of eternity

What happiness it is to hear that **melody** of a most holy **eternity**! In it by a most sweet blending of dissimilar **voices** and contrasting **tones** those wondrous harmonies are produced in which all parts progress, one after the other, in continual sequence and ineffable linking of runs. (**Treat.**, 5. 10, 258)

Voyage – port – pilgrimage - conversion

Such men come to **port** without a **voyage** and finish their **pilgrimage** by a single leap which God's great mercy makes them take so opportunely that their enemies behold them in triumph before seeing them fight. Hence their **conversion** and perseverance are almost one and the same thing. (**Treat.** 3. 4, 175)

Voyage - shipwreck – life

Alas, Theotimus, who is sure of keeping this sacred love on the **voyage** of this mortal **life**, when so many persons of such incomparable rank on earth and in heaven have had such cruel **shipwreck**? (**Treat.**, 4. 1, 201)

Wage earners – mercenary fear

Much more noble and desirable is the **fear** of practicing **mercenary** Christians who, like **wage earners**, labor faithfully yet not chiefly for any love for their masters but to be paid the wages promised to them. . (**Treat.** 11. 18, 249)

Wages (eternal)

He takes us for hire and he promises and agrees to pay us **eternal wages** in accordance with our works. (**Treat.** 11. 6, 210)

Walking – Jesus – Mary – little children of Father

Although **she** sometimes permitted **him** to **walk** with her on his own feet while she held him by the hand, this was not because she did not prefer to have him cling to her neck and on her breast, but to teach him how to place his steps and to walk alone. We ourselves, Theotimus, as **little children of our heavenly Father**, can **walk** with him in two ways. In the first way, we can walk with the **steps of our own will**, which we conform to his, holding always with the hand of our obedience the hand of his divine intention and following wherever it leads us. This is what God requires of us by his will as signified to us. Since he wills that I do what he ordains, he wills me to have the will to do it. God has signified that he wills me to keep holy the day of rest. Since he wills that I do this, he then wills that I will to do it and that for this end I have a will of my own by which I follow his by conforming and corresponding to it. But we can also walk with our Lord without having any will of our own. We simply let ourselves be **carried by his divine good pleasure**, just as a little child is carried in its mother's arms, by a certain kind of admirable consent which may be called the union, or rather the unity of our will with that of God. This is the way in which we should strive to let ourselves be borne forward in the will of God's good pleasure. (**Treat.** 9. 14, 131-132)

Walking – road - sitting - God

Ah, dost thou not know that thou art on the road and that the road is not made for **sitting** but for **walking**? It is so made for walking that to **walk** on is called going one's way, and when God speaks to one of his greatest friends, he says, "Walk before me and be perfect." (**Treat.** 3. 1, 164)

Wall – ivy – union

The reason is that in effect a soul that is so closely and firmly knit to God that it cannot be easily drawn away from him is actually no longer in itself but in God. It is like a crucified body, which no longer belongs to itself but to the cross, or like **ivy** clinging to the **wall**, which no longer belongs to itself but to the wall. (**Treat.** 7. 3, 23)

Waning moon - apes – monkeys – bad-tempered – worldly

They are like **apes** and **monkeys**, which are always sullen, sad, and **bad-tempered** at the **waning of the moon**, but on the contrary when it is new, they leap, dance, and play their apish tricks. The **worldly man** is ill-tempered, discourteous, bitter, and gloomy when earthly good fortune fails him; in prosperous times he is almost always boastful, elated, and insolent. (**Treat.** 11. 21, 259)

War (dangers) – motives

For example, if I desire to expose myself valiantly to the **dangers of war**, I can do this in consideration of various **motives**. The natural motive for this action is that of fortitude and valor, to which it pertains to undertake perilous exploits in accordance with reason. In addition to this I can have various other motives, such as that of obeying the prince whom I serve, that of love for the state, or that of magnanimity, which causes me to rejoice in the grandeur of such activities. Coming to the action itself, I urge myself on to the danger foreseen by *all* these motives. But to lift them all up to the rank of divine love and perfectly purify them, I will say in my soul with all my heart, "Eternal God, who are the most dear love of my affections, if valor, obedience to my prince, love of country, and magnanimity were not pleasing to you, I would never follow such movements of theirs as I now feel. But because these virtues please you, I embrace this opportunity to practice them, and I wish to follow their impulse and prompting only because you love and will them." (**Treat.** 11. 14, 237)

Warbling – woods - nightingale – finches – linnets – goldfinches – Savior's praises

If a man had spent a good while in the morning in the nearby **woods** listening to the pleasant **warbling** of a great number of **finches, linnets, goldfinches**, and other such little birds and then happened to hear a **master nightingale** that in perfect melody filled both air and ear with its wonderful voice, he would beyond doubt prefer that single woodland singer to the whole flock of others. So too when we have heard all the praises that so many creatures, each one rivaling the others, send up with one mind to their creator, and then we finally hear the **praises** rendered by the **Savior**, we find in them a certain infinity of merit, value, and sweetness which surpasses every hope and expectation of the heart. (**Treat.**, 5. 11, 262)

Wasps – gnats – flies – bees – sun – ashes - good works

I never have seen, read, or heard that **wasps, gnats, flies** and suchlike bothersome little insects when once dead could revive and rise up again. But everyone says that the dear **bees**, those virtuous insects, can live again, and I have often read the same thing. "They say"—these are Pliny's words—"that if we keep the dead bodies of drowned **honeybees** indoors throughout the winter and put them out in the **sun** in the following spring, covered over with the **ashes** of the fig tree, they will live again" and be as good as ever. That iniquitous deeds and evil works can return to life after they have been drowned and abolished by penance, surely, my Theotimus, neither Scripture nor any theologian has ever asserted, as far as I know. The contrary is authorized by Holy Writ and by the common consent of all doctors. But that **good works**, which like sweet bees produce the honey of merit, once drowned in sin can afterwards revive when, after being covered over with penitential **ashes**, we set them in the **sun** of grace and charity, all theologians clearly state and teach. (**Treat.** 11. 12, 233)

Watch – chime - God

We know in a general way that these parts, diversely fashioned in so many ways, all serve either to display, as inside a **watch**, **God's** most holy justice, or to make manifest the triumphant mercy of his goodness, as by a **chime** of praise. (**Treat.**, 4. 8, 224)

Water – deluge - olive – dove – devout soul

Amid the **waters** of the **deluge** of his just wrath he keeps safe the green **olive**, and he enables the devout soul, like a chaste **dove**, to find it at last if it will only lovingly meditate in the manner of doves. (**Treat.** 9. 1, 98)

Water – fire – Creator – love good

The **divine author** and master of nature works with **fire** and lends his mighty hand to it so that it leaps upward, with **water** so that it flows downward to the sea, with earth so that it sinks lower and remains there when it finds its place. So too he has planted in man's heart a special natural inclination not only to **love good** in general but to love in particular and above all things his divine goodness, which is better and more lovable than all things. (**Treat.** 1.16, 93)

Water – fire – earthly love – heavenly love

By such means sensual and **earthly love** will be destroyed by **heavenly love**, either as **fire** is put out by **water** with its contrary qualities or as it is put out by fire from heaven with its stronger and more powerful qualities. (**Treat.** 11. 20, 256)

Water – fire – repentance

As far as I know, nature never changes **fire** into **water**, although there are various instances of water being changed into fire. However, God once did the former by a miracle. It is written in the Book of Machabees, that when the children of Israel were brought into Babylon at the time

of Sedecias, the priests, acting by Jeremias' counsel, hid the sacred fire in a dry well in a valley. On their return from Babylon the children of those who had hidden the fire went to seek it, following the directions their fathers had given them. They found the fire changed into very thick water, which they drew out and poured over the sacrifices, as Nehemias ordered them to do. When the sun's rays touched this water, it was changed into a mighty fire.

Theotimus, along with the tribulation and sorrow found in a lively **repentance** God often places deep down at the bottom of a man's heart the sacred **fire of his love**. Then this love is changed into the **water of our many tears**, and these by a second change are transformed into a second and mightier **fire of love**. (**Treat.** 2.20, 153-154)

Water – flames – divine mercy

"O Lord, how good you are, since even when your wrath is strongest you cannot hold back the torrent of your **mercies** from rolling their **waters** over the pitiless **flames** of hell!" (**Treat.** 9. 1, 98)

Water – glass goblet – gold goblet – God's will

If I like only pure **water**, what does it matter to me whether it is served in a **goblet of gold** or in one of **glass**, since in either case I drink only the water? In fact, I will prefer it in the glass, since the glass has the same color as the water, which I can thus see much better. What does it matter whether **God's will** is offered to me in tribulation or in consolation? In each of them I neither desire nor seek anything except the divine will, which is better seen because no other beauty is present there but that of God's most holy, eternal good pleasure. (**Treat.** 9. 4, 105-106)

Water – hart – hounds – heaven

Theotimus, picture to yourself, as did the Psalmist, a **hart** badly pressed by a pack of **hounds** and no longer having wind or strength of legs. See how greedily he plunges into the **water** that he had sought for, with what ardor he pushes and drives himself down into it. It seems as if he would willingly be dissolved and turned into water so as to enjoy more fully its cool depths. Oh! what a union will there be of our heart with God in **heaven** above, where after these infinite desires for the true good which are never satisfied in this world, we shall find the living, the mighty source of that good! (**Treat.** 3.10, 189)

Water – herbs (basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk) – aroma – union of senses and intellect - love

When **basil, rosemary, marigold, hyssop, cloves, cinnamon, nutmeg, lemon, and musk** are mixed together and made into a single compound, they produce a truly delightful **odor** out of the mingling of their sweet fragrance. Yet the compound does not have nearly as much aroma as does the **water** distilled from them. In such water the sweet odors of all those ingredients are kept separated from their bodies and intermingled in a much more excellent manner. They unite in a most perfect aroma which penetrates the sense of smell far more keenly than it would if whole fragments of the ingredients were found mingled and united with it and its water. So too **love** may be found in the **unions of the sensual powers** when they are intermingled with the **unions of the intellectual powers**, but never in so excellent a way as when the **spirits and the souls alone**, separated from all bodily affections but themselves united together, produce a pure, spiritual love. The scent of affections thus mingled is not only sweeter and better but more living, active, and essential. (**Treat.** 1.10, 80)

Water - sponge – lime – likeness

I ask you, what **likeness** is there between **lime** and **water**, or between **water** and **sponge**? Yet both lime and sponge absorb water with unequaled thirst, and this testifies to an extraordinary non-sensible love for it. It is the same with human love. Sometimes it holds more strongly among people of contrary qualities than among those who are very like one another. (**Treat.** 1.8, 72)

Water – stone (heart) – Moses – glance of Jesus (Peter)

It (glance of Jesus) pierced that **heart of stone** which afterwards, like the **rock** of old struck by **Moses** in the desert, sent forth so much **water**. (**Treat.** 2.9, 125)

Water – thirst – love of God

If we are by nature unable to **love God** above all things, why do we have a natural inclination to do so? Does not nature act in vain when it arouses us to a love that it cannot give to us? Why does it give us a **thirst** for such precious **water** when it cannot give us wherewith to drink? Ah, Theotimus, God has been good to us! (**Treat.** 1.18, 97)

Water (aqua vitae) – fire – wine – water of holy penitence

We see how **fire** changes **wine** into a **water** usually called **aqua vitae**, which so readily produces and feeds fire that in many places it is named ardent water. Similarly, loving reflection upon that goodness, which although supremely worthy of love has been offended by sin, produces the **water of holy penitence**. Then, there comes in turn from this **water** the **fire of divine love**, and therefore that water can properly be called the water of life or ardent water. (**Treat.** 2.20, 154)

Water (drop) – ocean of perfume

Tell me, I ask you, Theotimus, if a **drop** of ordinary **water** thrown into an **ocean of perfumed water** had life and could speak and describe the state in which it was, would it not cry out in great joy, "O mortal men, I live indeed, but I do not live by myself, but this ocean lives in me and my life is hidden in this abyss." (**Treat.**, 6. 12, 302)

Water (flowing) – source - perfections

The farther **water** runs down from its **source**, the more it is spread out and its flow wasted unless very carefully kept within limits. **Perfections** separate and divide according as they are more remote from God who is their source. (**Treat.**, 6. 5, 282)

Water (sacred) – garden – charity

To sum up, **charity** is **sacred water** by which the **garden** of the Church is made fertile. (**Treat.** 8. 6, 71)

Water (saving) – dilection

In sum, this **sacred dilection** is the **saving water** of which our Lord has said' "He who drinks of the water that I will give him shall never thirst." (**Treat.** 11. 20, 254)

Water paradise of heart – river – reason

In man there is a place of pleasure from which God causes the **river of reason** and natural light to take rise so as to **water** the entire **paradise of our heart**. (**Treat.** 11. 8, 216)

Watering – hyssop (Cross) – snow - redemption

Truly, by the **watering** of our Savior's blood, made with the **hyssop of the cross**, we have been restored to a white incomparably better than that possessed by the snows of innocence. (**Treat.** 2.5, 115-216)

Watering - soil – planting – preaching

So the Apostles with matchless affection **preached** first to the Jews, although they knew that in the end they would be forced to leave them as unfruitful **soil** and to turn to the Gentiles. It is our part to **plant** and **water** carefully, but to give the increase belongs only to God. (**Treat.** 9. 6, 112)

Waters – floods – contentment

This **contentment** is so strong that all the **waters** of tribulation and the **floods** of persecution cannot quench it? (**Treat.** 11. 19, 252)

Waters (bitter) – love

How can a reasonable soul that has once tasted such great sweetness as that of heavenly **love** ever willingly swallow the **bitter waters** of offense? (**Treat.**, 4. 1, 202)

Waters (fresh) – soul - undying life

O my soul, be ever without rest or tranquility whatsoever here on this earth, be ever such until at length you have come to the **fresh waters** of **undying life** and to God most holy, for they alone can quench your thirst and quiet your desire. (**Treat.** 3.10, 189)

Waves – flood – love of God

. Thus the blessed are carried away and necessitated, although not forced, to **love God** whose supreme beauty they clearly see. Scripture shows this sufficiently when it compares the contentment that fills the hearts of the glorious dwellers in the heavenly Jerusalem to a torrent and impetuous **flood** the **waves** of which cannot be kept from spreading over the plains they come upon. (**Treat.** 10. 10, 168)

Waves – river- current – prayer of quiet

The soul thus inwardly recollected in God or in God's presence is at times rendered so sweetly attentive to the goodness of its beloved as to think that its attention is not actually attention, so simply and so delicately is it exercised. It is like certain **rivers** which flow so calmly and smoothly that those who look at them or sail on them seem neither to see nor to feel any motion, since they see no **waves** or **currents** whatever. (**Treat.**, 6. 8, 289)

Waves – tribulation - love

Oh how blessed is the **love** that reigns within the faithful at the summit of their spirit while they are amid the surging **waves** of inward **tribulation!** (**Treat.** 9. 5, 109)

Waves - voices – thunder – trumpet – harp

On every side we hear perpetual alleluias! There are **voices** that for loudness are compared to **thunder**, to **trumpets**, to the roar of the **waves** on a troubled sea, and voices, too, so incomparably sweet and soft that they are compared to the melody of the **harp**, delicately and delightfully struck by most skilful players' hands, and all these voices unite to utter the joyous Easter canticle, "Alleluia, praise God, amen, praise God!" (**Treat.**, 5. 10, 258-259)

Waves – winds - taste – love

Love, then, sharpens our **taste**, and our taste refines our love, so that just as we see **waves** beneath blasts of the **winds** press together and rise up high as though in rivalry from the contact of one with the other, so taste of the good heightens our love and love heightens taste. (**Treat.**, 6. 4, 278-279)

Wax – bee – flowers – honey – springtime - meditation

The **bee** flies from **flower to flower** in the **springtime**, not at random but with plan, not merely to be refreshed at seeing the gay variety of the meadows but to look for **honey**. When it has found it, it sucks it up and loads itself with it, then carries it back to the hive, treats it skillfully, and from it separates the **wax** out of which it makes the comb to store up honey for the coming winter. Such is the fervent soul in **meditation**. It goes from mystery to mystery, not at random and not merely to solace itself by viewing the wonderful beauty of those divine objects, but deliberately and with fixed purpose so as to discover motives for love or some heavenly affection. When the soul has found them, it draws them to itself, relishes them, and loads itself with them. When it has brought them back and placed them within its heart, it sets to one side what it sees to be most useful for its progress, finally making resolutions suitable for times of temptation. (**Treat.**, 6. 2, 274)

Wax – bees – honey – good works

Theotimus, **bees** make delicious **honey** and it is their most valuable product, but for all that the **wax** that they also make does not cease to have value and to render their work laudable. A loving heart ought to strive most fervently to produce **works** of high value so that it may powerfully increase its own charity; still, if it sometimes produces some works of lesser value, it will not lose its reward. (**Treat.** 3. 2, 167)

Wax – God's good pleasure

Theotimus, we must be like that, always rendering ourselves pliable and tractable to **God's good pleasure**, as though we were **wax**. (**Treat.** 9. 14, 133)

Wax – stamp – seal – union with God

To **stamp** a **seal** properly on **wax**, we must not only place it there but we must press it down hard enough. Thus too God desires that we be **united to him** by a union so strong and close that we should remain marked with his features. (**Treat.** 7. 2, 20)

Wax (ball of) – indifferent heart

The **indifferent heart** is like a **ball of wax** in God's hands, ready to receive all the impressions of his eternal good pleasure. It is a heart without choice, equally ready for all things and having no other object for its will except the will of God. It does not place its love in the things God wills but in the will of God who wills them. (**Treat.** 9. 4, 106-107)

Weapons – heresy

His Highness overcame the first difficulty by the invincible constancy of his zeal for our holy religion and the second by extraordinary mildness and prudence. He had his chief and most obstinate opponents assembled before him and addressed them with an eloquence so loving and so persuasive that almost all of them were conquered by the sweet force of his fatherly love for them, threw down the **weapons** of their obstinacy, and placed their souls in the hands of holy Church. (**Treat.**, Preface, 45)

Weather (oppressive) – spiders – web – devil – nets - sad

Just as **spiders** rarely spin their **webs** except when the **weather is oppressive** and the skies cloudy, in like manner this malignant spirit never finds it as easy to spread the **nets** of his suggestions among gentle, kindly, and happy souls as among the gloomy, **sad**, and melancholy. (**Treat.** 11. 21, 258)

Web – spiders – oppressive weather – devil – nets - sad

Just as **spiders** rarely spin their **webs** except when the **weather is oppressive** and the skies cloudy, in like manner this malignant spirit never finds it as easy to spread the **nets** of his suggestions among gentle, kindly, and happy souls as among the gloomy, **sad**, and melancholy. (**Treat.** 11. 21, 258)

Wedding garment – charity

You clothed me with the **wedding garment of charity**. (**Treat.** 3. 5, 177)

Wedding garment - charity – free will - sin

Theotimus, when we have **charity** our **free will** is clothed in its **wedding garment**. If it so pleases, it can still keep this wedding garment on by doing well, but also if it so wills it can put it off by **sin**. (**Treat.**, 4. 1, 203)

Wedding garment – charity - virtues

Therefore the man who possesses **charity** has his soul clothed with a fair **wedding garment**, which, like that of Joseph, is wrought over with all the various **virtues**. Moreover, it has a perfection which contains the virtue of all perfections and the perfection of all virtues. (**Treat.** 11. 8, 219)

Wedding garment – lisp – bent back – woman - Jacob's sheep – heart - pleasures

When a man's **heart** has been opened by **pleasure**, the impressions of the qualities on which the pleasure depends easily enter into his mind. Along with them, other qualities in the same subject, even though displeasing to us, inevitably gain entry into us amid the throng of pleasures, just as the man without a **wedding garment** got into the banquet along with those who were properly dressed. Thus Aristotle's disciples liked to speak with a **lisp** like his, and Plato's students walked with **bent backs** in imitation of him. According to Plutarch⁸ there was a woman of such character that pleasure made her imagination and perception so susceptible to things that while looking at the picture of a Moor she conceived a completely black child by a completely white father. The incident of **Jacob's sheep** serves to substantiate this story. (**Treat.** 8. 1, 58)

Wedding garment (robe) – sacred friends of bridegroom

Although from that time they continued subject to some imperfections, they were exempt from all mortal sin and consequently from peril of losing God's love. Like **sacred friends of the heavenly bridegroom** they were adorned with the **wedding garment** of his most holy love. However, they were not given crowns, since a crown is an ornament of the head, that is, of a person's chief part. Since the first part of the life of souls of this rank had been subject to earthly love, they were not to be adorned with the crown of heavenly love. Still it was sufficient for them to wear that **robe** which renders them suitable for the marriage bed of the heavenly spouse and for being eternally happy with him. (**Treat.** 2.6, 118)

Weevils (corn) – silkworms – butterflies

Corn weevils and **silkworms** change their mode of being and from worms turn into **butterflies**. (Treat. 7. 6, 31)

Weighing - coins – actions

It is not common practice to **weigh small coins** but only **pieces of value**. Business transactions would be too troublesome and consume too much time if we had to weigh pennies, halfpence, farthings, and half-farthings. In like manner, we do not have to weigh all kinds of little **actions** to learn if some have greater value than others. (Treat. 8. 14, 93-94)

Well – sacred fire – sun – Israel’s captivity

When Nabuzardan destroyed Jerusalem and Israel was led into **captivity**, the **sacred fire** upon the altar was hidden in a **well** and there it turned into slime. When this slime was drawn out of the well and exposed to the **sun** after the return from captivity, then the dead fire kindled up again and the slime was turned into **flame**. (Treat. 11. 12, 233-234)

Well – voices – echoes – charity – human love

When I was a young student I saw in a village near Paris a **well** with an **echo** that would repeat many times the words we spoke into it. If some simple, inexperienced lad heard these repeated words, he might think that there was a man at the bottom of the well uttering them. We knew beforehand from study of philosophy that there was no one in the well who repeated our words, but that there were merely certain recesses there and that our voices were caught in one of them. Then, being unable to get through and not wishing to perish altogether and to leave unused the force left to them, they produced second voices. These second voices were gathered together in another hollow and then produced third voices, the third produced fourth voices in the same way, and so on up to eleven. Hence the **voices** formed in the well were no longer our voices but resemblances and images of them. Actually there was a great difference between our voices and the others. When we uttered a long succession of words, they repeated only some of them. They shortened the pronunciation of the syllables, and uttered them very rapidly and with tones and accents different from ours. Hence they did not begin to form the words until we had quite finished pronouncing them. In short, they were not the words of a living man but, as it were, the words of an empty, hollow rock. Still they repeated so well the human voice from which they sprang that an ignorant person would be misled and deceived by them. What I mean is this. When holy charity meets a submissive soul and resides there for a long period, it produces in it a second kind of love. Although it issues from charity, this is not a love of charity but merely human love. Nevertheless, it is so similar to charity that even if charity later perishes in the soul, it still seems to be there inasmuch as it leaves behind this picture and likeness of itself which represents charity. (Treat., 4. 9, 226-227)

Whirlwind – mind – God’s will

O Theotimus, my friend, never, no, never, must we permit our **mind** to be carried away by this **mad whirlwind**. We must never think of finding a better reason for **God's will** than his will itself, which is supremely reasonable, yes, the reason of all reasons, the rule of all goodness, the law of all equity. (Treat., 4. 7, 218)

White – chameleon – red – lover of God

He did not take on the color of his affairs and way of life as the **chameleon** takes on that, of the surrounding place, but he always remained wholly united to God, always **white** in purity, always **red** with charity, and always filled with humility. (Treat. 12. 4, 266)

White – colors of flowers - red – violet – yellow – charity

Although **charity** itself has only a colorless color, the **flowers** that it makes spring up have each of them a **different color**. Charity makes martyrs **redder** than the rose and virgins **whiter** than the lily. To some it gives the fine **violet** of mortification, and to others the **yellow** of marriage cares. (**Treat.** 8. 6, 71)

Widow's mite – treasures - good deed - value

Just as the two little **mites** that the poor **widow** gave were highly esteemed among the **treasures** in the Temple—and in fact by addition of small amounts treasures increase and their value grows accordingly—so the least little **good deed**, even though done with some laxity and without exerting our powers of charity to the full, does not fail to please God and to have **value** before him. (**Treat.** 3. 2, 166-167)

Wife (rank of husband) – will (love)

Ordinarily a **wife** changes her **rank** to that of her husband. She becomes a noblewoman if he is a nobleman, a queen if he is a king, a duchess if he is a duke. The **will** also changes in quality according to the **love** that it espouses. (**Treat.** 1.4, 61)

Wife – husband – servant – love of God

If a **wife** loved her **husband** only for love of his **servant**, she would love her husband as a servant and the servant as a husband. So too a soul that **loves God** only out of self-love loves itself as it should love God and God as it should love itself. (**Treat.** 2.17, 146)

Wife – St. Louis – will in God

Theotimus, picture the glorious and never sufficiently praised **St. Louis** as he embarks and sets sail to travel overseas. See too the Queen, his dear **wife**, as she embarks with His Majesty. Now, if anyone had asked that valiant princess, "Madam, where are you going?" she would doubtless have replied, "I am going where the King is going." If asked further, "But madam, do you really know where the king is going?" she would have answered thus: "He told me in general. However, I do not care to know where he is going. I only want to go with him." And if someone had replied, "But, madam, have you no purpose in this journey?" "No," she would have said, "I have none except to **he with my dear lord and husband.**" "But in fact," it might have been said to her, "he is going to Egypt in order to proceed on into Palestine. He will stay at Damietta, Acre, and many other places. Do you not intend, madam, to go there also?" To this she would have answered: "No, truly, I have no intention except only to be with my King. The places to which he is going are all a matter of indifference and of no concern to me except that he will be there. I am going with no desire to go, for I am concerned with nothing except the king's presence. Therefore, it is the king who is going and desires the journey. As for me, I do not go; I only follow. I do not desire this journey, but solely the King's presence. Sojourn, journey, and every kind of change are completely indifferent to me." (**Treat.** 9. 13, 129-130)

Will at breast – milk of presence

It is the **will** alone, as if drawing gently at the breast, that sweetly takes in the **milk** of this sweet **presence**. All the rest of the soul remains in quiet by reason of the dear pleasure it has found. (**Treat.**, 6. 9, 293)

Wind – apode birds - feathers – wings - inspiration

The **wind** that lifts up the **apodes** first blows upon their **feathers**, since they are the lightest parts and most susceptible to its agitation whereby it gives an initial movement to their **wings**. It spreads them out and unfolds them in such wise as to provide itself with a hold by which to seize the bird and lift it into the air. If the apode raised up in this way adds the movement of its wings to that of the wind, the same wind that thrust it upward will more and more help it to

fly with greater ease. In like manner, my dear Theotimus, when **inspiration** comes like a **sacred wind** to impel us into the air of holy love, it takes hold of our will and moves it by a sentiment of heavenly delight. It expands and unfolds that natural inclination which the will has for good so that this same inclination serves as a hold whereby it seizes our soul. All this, as I have already said, is done in us but without us, for it is God's favor that prepares us in this way. But if our soul thus holily prepared feels the wings of its inclination moved, unfolded, spread out, pushed up, and set fluttering by this heavenly wind, and then adds even just a little of its own consent, ah, Theotimus, what happiness results! (**Treat.** 2.13, 135)

Wind – apode birds – resisting inspirations

We cannot prevent his **inspiration** from impelling us and consequently from setting us in motion. However, if in the same measure as it pushes us forward we push against it so as not to let ourselves go with its movement, then we **resist**. So also when the **wind** has seized our **apode birds** and raised them aloft, it will not carry them very far unless they spread their wings and co-operate, lifting themselves up and flying through the air into which they have been launched. (**Treat.** 2.12, 134)

Wind – canvas (soul) – remora – free will - inspiration

When the favorable **wind** of God's grace fills our **soul's canvas**, it is within our liberty to refuse consent and thereby impede the effect of that favoring wind. But when our spirit sails along and makes a prosperous voyage, it is not we who cause the wind of **inspiration** to come to us. We neither fill our sails with it nor do we give movement to the ship that is our heart. We merely receive that wind coming from heaven. We consent to its movement. We let the ship proceed before the wind without stopping it by the **remora** of our resistance. It is **God's inspiration**, then, which impresses on our free will that gentle, blessed influence whereby it not only causes the will to see the beauty of the good but also warms it, helps it, reinforces it, and moves it so gently that by its agency the **will** turns and glides freely towards the good. (**Treat.**, 4. 6, 216-217)

Wind – human nature

But in his infinite clemency God could never be so unbending towards the work of his hands. He saw that **we** were clothed in "flesh, a **wind**" which is dissipated as it goes, "and does not rectum." (**Treat.** 1.18, 98)

Wind - husks – dust - sin

Often the **sinner's acts** have a great resemblance to those of the just man, but they are merely **husks** filled with **wind** and **dust**. (**Treat.** 11. 11, 229)

Wind - Peter – apode – inspiration - penitence

St. Peter is like an **apode**. He is raised up by the **inspiration** that came to him from his Master's eyes, and gives himself freely to be moved and carried by this gentle **wind** of the Holy Spirit. He looks upon those saving eyes which had aroused him. He reads in them, as in the book of life, the sweet call to pardon that God's mercy offers him. From it he draws a just motive for hope; he leaves the courtyard, reflects upon the horror of his sin, and detests it; he weeps and groans; he casts his wretched heart before the merciful heart of his Savior; he **begs mercy** for his crime; he makes a resolution of inviolable fidelity. (**Treat.** 2.21, 159)

Wind – thunder – Holy Spirit – extraordinary inspiration

One of the best marks of the goodness of all **inspirations** and especially the **extraordinary** is peace and tranquility of heart in those who receive them, since the **Holy Spirit** is indeed violent but with a violence that is gentle, mild, and peaceful. He comes "like a violent **wind**" and like **thunder** from heaven, but he does not overthrow them nor does he trouble them. The fear seizing them at his sound is momentary and is immediately followed by a sweet assurance. (**Treat.** 8. 12, 88)

Wind (favoring) – holy inspirations

But his eternal charity does not often permit his justice to impose such chastisement, but rather arouses his compassion and stirs him to rescue us from our misery. He does this by sending out the **favoring wind** of his most **holy inspirations**. It comes into our hearts with a gentle force; it seizes them and moves them; it lifts up our thoughts and thrusts our affections into the air of God's love. (**Treat.** 2.9, 125)

Wind (south) – clouds – rain – earth - soul

We see how **clouds** condensed by the **south wind** dissolve and turn into **rain**. They cannot contain themselves but fall and flow downwards and mingle so completely with the **earth** they moisten as to become one with it. So too the **soul** which, though loving, still remained within itself, issues forth by this sacred outflow and holy fluidity. (**Treat.**, 6. 12, 301)

Window – sunlight – Savior's human actions

When we are in a room, we do not get the light in proportion to the great brilliance of the **sun**, which sends it out, but in proportion to the size of the **window** that lets it in. So also the **Savior's human actions** are not infinite, although they are of infinite value. Even though it is a divine person who performs them, still he does not do them according to the extent of his infinity, but according to the finite greatness of his humanity by which he performs them. (**Treat.**, 5. 12, 264)

Winds - waves – taste – love

Love, then, sharpens our **taste**, and our taste refines our love, so that just as we see **waves** beneath blasts of the **winds** press together and rise up high as though in rivalry from the contact of one with the other, so taste of the good heightens our love and love heightens taste. (**Treat.**, 6. 4, 278-279)

Wine – barrel – air – divine love - temptations

When a **barrel** that is filled to the top is broached, the **wine** does not flow out until we let in some **air** from above. This does not happen with barrels already having some empty space, for as soon as they are opened the wine runs out of them. In this mortal life, indeed, even though our souls abound in heavenly love they are never so filled with it but that under **temptation** such love can escape from them. (**Treat.**, 4. 1, 202)

Wine – cool/warm – love

For a time **cool wine** refreshes those who drink it but as soon as it has been **warmed** up by the stomach into which it has gone, it in turn warms up the stomach, and the more heat it gives the wine, the more heat the wine returns. **True love** is never ungrateful, but strives to please those in whom it has found pleasure. (**Treat.** 8. 1, 57)

Wine – feast - garden – myrrh – honeycomb – honey – milk - redemption

The divine lover, like the shepherd he is, prepared a rich **feast** in country style for his sacred spouse, and described it in such wise that mystically it represents all the mysteries of man's redemption. "I have come into my **garden**," he says, "I have gathered my **myrrh**, with all my **perfumes**. I have eaten my **honeycomb** with my **honey**; I have mingled my **wine** with my **milk**. Eat, O friends, and drink, and be inebriated, my dearly beloved!" Ah, Theotimus, when was it, I ask you, that our Lord came into his **garden** except when he came into his Mother's most pure, most humble, and most sweet womb, filled with all the flowering plants of holy virtue? How did our Lord gather his **myrrh with his perfumes**, except when he added suffering to suffering "to death, even to the death on a cross?" By such sufferings he joined merit to merit, and treasure to treasure in order to

enrich his spiritual children. How did he eat his **honeycomb** along with his **honey**, except when he lived with a new life, reuniting his soul, more sweet than honey, to his body, pierced and wounded with more holes than a honeycomb? When he ascended into heaven and took possession of all things attached to and depending on his divine glory, what else did he do but mix the gladsome **wine** of his soul's essential glory with the delight-giving **milk** of his body's perfect felicity in a manner even more excellent than he had done up to that hour? (**Treat.**, 6. 6, 284-285)

Wine – fire – water (aqua vitae) – water of holy penitence

We see how **fire** changes **wine** into a **water** usually called **aqua vitae**, which so readily produces and feeds fire that in many places it is named ardent water. Similarly, loving reflection upon that goodness, which although supremely worthy of love has been offended by sin, produces the **water of holy penitence**. Then, there comes in turn from this **water** the **fire of divine love**, and therefore that water can properly be called the water of life or ardent water. (**Treat.** 2.20, 154)

Wine - fruit of the vine – grapes – must – brandy

In like manner, one who says that the **fruit of the vine** is **grapes, must, wine, brandy**, the drink that "cheers the heart of man," and the beverage that comforts the stomach, does not mean that they are fruits of different species but merely that although it is only one single fruit, it has many different properties according *as* it is differently prepared. (**Treat.** 11. 19, 251)

Wine – joy

Such **joy** is nothing other than the "**wine**" of heavenly love "which cheers the heart of man." (**Treat.** 11. 12, 232)

Wine – lees – tartar – soul - moods - love

Wine properly purified and separated from the **lees** is easily kept from turning sour and thickening, while that which is on its lees is always in danger. As for ourselves, as long as we are in this world, our souls are on the **lees and tartar** of a thousand **moods** and miseries, and consequently they are easy to change and spoil in love. (**Treat.**, 4. 1, 202)

Wine – milk – love - reasoning

Nature places the breasts in the bosom so that the heart's warmth may prepare the mother's **milk**. Hence just as the mother is the child's nurse, so too her heart is its foster father and the milk a food of love a hundred times better than wine. Furthermore, Theotimus, note that the comparison of **milk** and **wine** seems so appropriate to the holy spouse that she is not content to say once that the breasts of her beloved "are better than wine" but repeats it three times. **Wine is the milk of grapes**, Theotimus, and **milk is the wine of the breasts**. The sacred spouse says that her beloved is for her a cluster of grapes, of Cyprian grapes, that is, grapes with a superior odor. Moses said that the Israelites might drink the most pure and excellent blood of the grape, and when Jacob described to his son Judah the fertility of the portion he was to have in the promised land,¹² he figuratively prophesied the true felicity of Christians. He said that the Savior would "wash his robe," that is, his holy Church, "in the blood of the grape," that is, in his own blood. Now blood and milk are no more different from one another than verjuice and wine. When it ripens in the sun's heat, verjuice changes color, becomes an agreeable wine, and is made suitable for food. So too when blood is tempered by the heart's warmth, it takes on a fair white color and becomes a food most suitable for infants.

Milk is food from the heart and is made wholly of **love**. It represents mystical science and theology, that is, the sweet relish that comes from the mind's loving complacency as it meditates on the perfections of God's goodness. Wine signifies ordinary and acquired

science, which is pressed out by force of speculation under the weight of various arguments and discussions. The milk our souls draw forth from the breasts of our Lord's charity is of incomparably greater value than the wine we press out by human **reasoning**. Such milk has its source in heavenly love, which prepares it for its children even before they have thought of it. It has a sweet and agreeable taste, and its aroma surpasses every perfume. It makes the breath as fresh and sweet as that of a nursing child. It gives joy without excess; it inebriates without stupefying; it does not elate our senses but elevates them. (**Treat.**, 5. 2, 238-239)

Wine - swarm - bees (honey) – hive – sound – scent – Savior – consolations

A new **swarm** or flight of **honey bees** that is about to take flight and change its place is called back by a **sound** made softly on metal basins, the **smell of wine mixed with honey**, or even the **scent of certain aromatic herbs**. The swarm is stopped by the attraction of such agreeable things, and enters the hive prepared for it. So too our Savior utters some secret word of love, pours forth the **wine** of his dilection, which is more delicious than honey, or diffuses into our hearts "the fragrance of his garments," that is, certain perceptions of his heavenly **consolations**. (**Treat.**, 6. 7, 286-287)

Wine (new) – cask – ointment – love of spouse

Love for her **spouse** was within her heart and beneath her breasts like strong **new wine** which cannot be kept in the **cask** for it would break out in every part. Because the soul follows its love, after the spouse had said, "Your breasts are better than wine, smelling sweet with the best **ointments**," she adds, "Your name is like oil poured out." just as the spouse poured his love and his soul into his bride's heart, so too the bride in turn pours her soul into her spouse's heart. (**Treat.**, 6. 12, 301)

Wine (new) – divine abundance

New wine boils and grows warm within itself by force of its own goodness and cannot be kept within casks, but your breasts are still better. They press within your breast with unceasing throbs, putting forth their abundant milk, as if with a demand to be discharged. (**Treat.** 1.15, 92)

Wine (precious) – holy doctrine

She assures us that **holy doctrine** is "like a **precious wine**," which is worthy not only to be drunk by pastors and doctors but to be carefully savored and as it were chewed and ruminated on. (**Treat.**, 6. 2, 274)

Wine (Theriacal) – roots of vine – love - penitence

Theriacal wine is not called theriacal because it contains the proper substance of theriaca, for it has none of it whatsoever. It is so named because the **roots of the vine** have been immersed in **theriaca**, and therefore the grapes and wine which have issued from it have drawn into themselves the virtue and operation possessed by theriaca against poisons of every kind. Hence we must not think it strange if, as Scripture says, **penitence** wipes away sin, saves the soul, makes it pleasing to God, and justifies it. All these are effects that belong to love and seemingly should be attributed only to love. Although love itself is not always found in perfect penitence, yet its virtue and property are always there, since they have flowed into it from **motives of love** from which it issues. (**Treat.** 2.20, 156)

Wine cellar – banner - soul

In this case, if you will notice, Theotimus, it is not desire for something absent that wounds the heart, since the soul feels that God is present with it. He has already led the **soul** into his **wine cellar**; he has planted in its heart the **banner of love**. (**Treat.**, 6. 13, 305)

Wings – butterflies – sacred flame - mind – God's judgments

We must never permit our **minds** to flutter curiously around **God's judgments**; if we do so, we will be like little **butterflies** and bum our **wings** and perish in that **sacred flame**. (Treat., 4. 8, 224)

Wings – dove – soul

The **soul** desires "the **wings** of the **dove**" to fly to its repose but does not find them. There it is, cruelly tormented between the violence of its efforts and its impotence. (Treat., 6. 13, 305)

Wings – flight – heart - love

The **heart** spreads its **wings** by reason of complacency, but **love** is its **flight**. (Treat. 1.7, 68)

Wings – flying – Pachomius' affections

Then he (**Pachomius**) lifts up his heart and hands to heaven, to which inspiration draws him, begins to spread the **wings of his affections**, and **flies** with distrust in himself but trust in God. (Treat. 2.13, 137)

Wings - Hagar – Ishmael – Sarah's knees – charity

Although his mother **Hagar** had conceived him by authority of Sarah her mistress, still when she found herself pregnant she felt contempt for Sarah. She did not place her child on **Sarah's knees**, as Bala had placed her children on Rachel's knees. Theotimus, it is only the children, that is, the acts of most holy charity, and the children or acts that the other virtues conceive and bring forth on the knees and under command and direction of **charity**, or at least under its **wings** and its protecting presence, that are "heirs of God and joint heirs with Jesus Christ." (Treat. 11. 11, 227-228)

Wings - wind – apode birds - feathers – inspiration

The **wind** that lifts up the **apodes** first blows upon their **feathers**, since they are the lightest parts and most susceptible to its agitation whereby it gives an initial movement to their **wings**. It spreads them out and unfolds them in such wise as to provide itself with a hold by which to seize the bird and lift it into the air. If the apode raised up in this way adds the movement of its wings to that of the wind, the same wind that thrust it upward will more and more help it to fly with greater ease. In like manner, my dear Theotimus, when **inspiration** comes like *a sacred wind* to impel us into the air of holy love, it takes hold of our will and moves it by a sentiment of heavenly delight. It expands and unfolds that natural inclination which the will has for good so that this same inclination serves as *a* hold whereby it seizes our soul. All this, as I have already said, is done in us but without us, for it is God's favor that prepares us in this way. But if our soul thus holiy prepared feels the wings of its inclination moved, unfolded, spread out, pushed up, and set fluttering by this heavenly wind, and then adds even just a little of its own consent, ah, Theotimus, what happiness results! (Treat. 2.13, 135)

Winter – plants - works – sin

A hard **winter** deadens all the **plants** in the field, so that if it lasted always they would always continue in this state of death. **Sin**, the soul's sad and most dreary winter, deadens all the holy **works** that it finds in the soul, and if it always continued, none of them would ever recover either life or strength. (Treat. 11. 12, 231)

Winter – roses – thorns – day – night – spring – our days on earth

Yes, Lord, your will be done, **on earth** where we have no pleasure without admixture of some pain, no **roses** without **thorns**, no **day** without a **night** to follow, no **spring** without a **winter** that went before, on earth, Lord, where consolations are rare and trials are countless. (Treat. 9. 1, 99)

Winter – spring – inspiration

All that lives upon earth is dulled by the **winter's** cold, but with the return of vital heat in the **springtime** all things get back their movement. (Treat. 8. 10, 81)

Woman – husband – gentleman – prince – religious superior - love of benevolence

The **love of benevolence** would still impel us to render complete obedience and submission to God by election and inclination, yes, even by a gentle, loving violence in consideration of the supreme goodness, justice, and rectitude of his divine will. Theotimus, we see how a young **woman** by free choice proceeding from the **love of benevolence** subjects herself to her **husband** to whom she otherwise owed no duty. We see, too, how a **gentleman** places himself at the service of a foreign **prince**, or even puts his will in the hands of the **superior** of some religious order that he wishes to join. (Treat. 8. 2, 61)

Woman in labor – dies – the damned

At the sight of those infinite depths of delight, their will by an extreme effort will strive to cast itself upon God so as to be united to him and enjoy his love. This will be all in vain, since it will be like a **woman in the pangs of childbirth**, who, after enduring violent seizures, cruel convulsions, and intolerable distress, finally **dies** unable to bear her child. (Treat. 10. 1, 142)

Women – children - godfathers

When **women** are strong and able to bring forth **children** with ease, they usually choose **godfathers** from among their friends in the world; when weakness and ill health make childbirth difficult and dangerous for them, they invoke the saints in heaven. They vow that their children will be sponsored by some poor man or devout person in the name of St. Joseph, St. Francis of Assisi, St. Francis of Paula, St. Nicholas, or some other blessed saint who can obtain from God a favorable outcome to their pregnancy and a live birth for the child. In the same manner, when I was not yet a bishop and had more leisure and less misgiving about writing, I dedicated the little books I wrote to earthly princes. Now that I am burdened with office and find a thousand difficulties in the way of writing, **I** consecrate my works to none but the princes of heaven. This is to the end that **I** may obtain the light I need, and, if such be God's will, that these writings may have a fruitful birth and be profitable to many souls. (Treat., Preface, 49)

Wood - stone – iron – ax – hammer – fire - heart

God says, "I will take away your **heart of stone**," that is, I will take away your obstinacy. To change the shape of **stone, iron, or wood**, we need an **ax, hammer, and fire**. We call that a heart of iron, of wood, or of stone which does not easily receive divine impressions but stays in its own proper will among the inclinations that go with our depraved nature. (Treat., 6. 12, 300)

Woods - warbling – nightingale – finches – linnets – goldfinches – Savior's praises

If a man had spent a good while in the morning in the nearby **woods** listening to the pleasant **warbling** of a great number of **finches, linnets, goldfinches**, and other such little birds and then happened to hear a **master nightingale** that in perfect melody filled both air and ear with its

wonderful voice, he would beyond doubt prefer that single woodland singer to the whole flock of others. So too when we have heard all the praises that so many creatures, each one rivaling the others, send up with one mind to their creator, and then we finally hear the **praises** rendered by the **Savior**, we find in them a certain infinity of merit, value, and sweetness which surpasses every hope and expectation of the heart. (**Treat.**, 5. 11, 262)

Wool – dyes – scarlet – crimson – purple – good works - blood of Christ

What can give such might to these passing moments and these light tribulations? **Scarlet** and **purple**, or fine crimson **violet**, is a highly precious, a royal fabric. However, this is not because of the **wool** but because of the **dye**. The **works** of good Christians are of such great value that heaven is given in return for them. But, Theotimus, it is not because they come from us and are made of our heart's wool but because they are dyed with the **blood of the Son of God**. What I mean is that the Savior sanctifies our works by the merits of his blood. (**Treat.** 11. 6, 209)

Workman – Creator – affinity

There is an **infinite workman** who has stamped on me this limitless desire to know and this appetite which cannot be satiated. For this reason I must strive towards him and reach out for him so as to unite and join myself to his goodness. I belong to it and I exist for it. Such is the **congruity** that we have with God. (**Treat.** 1.15, 93)

World – sun – body – soul - charity

But if the **soul** together with the **body** is a little **world**, then **charity** is the **sun** which makes all things beautiful, gives all things warmth, and makes all things live. (**Treat.** 2.22, 162)

Worm – person

Ah, what was I when I was not? What was I, I who even now when I am something am still only a mere, pitiful **worm** of the earth? (**Treat.** 12. 12, 279)

Worms – bees – grubs - flies – virtues

At birth, **bees** are little **grubs** and **worms**, without feet, without wings, and without form, but with the passage of time they change and become little **flies**. Finally, when they are strong and have reached full growth, we say that they have become formed, finished, and perfect bees because they have all they need to fly and make honey. Virtues have their beginnings, growth, and perfection. I do not deny that without charity they can be born and even make progress. But for them to reach their perfection so as to bear the title of formed, fashioned, and finished virtues depends on charity. (**Treat.** 11. 9, 221)

Worms - St. Francis – lamb

St. Francis was very strict not only in the practice of poverty but also of simplicity.' Once he bought a **lamb** that he was afraid would be slaughtered, since it represented our Lord. He showed respect for almost all creatures, since by an exceptional but very prudent simplicity he contemplated in them their creator. Sometimes he would busy himself with removing **worms** from the road so that no one would trample on them when passing by, for he recalled that his Savior compared himself to a worm. (**Treat.** 8. 11, 84)

Wormwood – children – milk – butter – honey – aloes - vanity

Children, since they are merely children, are fed with **milk, butter, and honey**; they dislike the bitter taste of **wormwood and aloes** and cry themselves into convulsions when forced to take

them. Alas, O God of truth, how can a soul once joined to the goodness of its creator forsake him to follow the vanity of the creature? (**Treat.**, 4. 1, 202)

Wormwood – honey – roses – garlic – dolorous compassion

Theotimus, it was such love that brought the stigmata to the loving, seraphic St. Francis, and the Savior's burning wounds to the loving, angelic St. Catherine of Siena. In their loving complacency had sharpened the points of **dolorous compassion**, even as **honey** makes the bitter taste of **wormwood** more penetrating and easily sensed, while on the contrary the sweet smell of **roses** is intensified if **garlic** is planted near the rose bushes. (**Treat.**, 5. 5, 247)

Wound - arrow – love

Other affections also enter there, but only by means of **love** since it is love that pierces the heart and makes a passageway for them. It is only the point of the **arrow** that wounds, the rest merely enlarges the **wound** and the pain. (**Treat.**, 6. 13, 303)

Wound - bees – Savior

Bees never inflict a **wound** without themselves receiving a fatal wound. So too when we see the **Savior** of our souls wounded with love for us, "even to death, and to death on a cross," how could we remain unwounded for his sake? (**Treat.**, 6. 14, 306)

Wounds of love - young man – arrows

We see a **young man** join in a conversation, unreserved, untroubled, and in good spirits. He does not keep watch over himself, and before he leaves he is well aware that **love** had made use of the glances, gestures, words, and even the locks of and before he leaves he is well aware that love had made use of the glances, gestures, words, and even the locks of hair of a frail, thoughtless little thing and has turned them into so many **arrows** to smite and wound his poor heart. them into so many **arrows** to smite and **wound** his poor heart. (**Treat.**, 6. 13, 303-304)

Yellow – colors of flowers - red – white – violet – charity

Although **charity** itself has only a colorless color, the **flowers** that it makes spring up have each of them a **different color**. Charity makes martyrs **redder** than the rose and virgins **whiter** than the lily. To some it gives the fine **violet** of mortification, and to others the **yellow** of marriage cares. (**Treat.** 8. 6, 71)

Yellow plums – sugar – fruits - peaches – nuts – apricots –charity

Yes, so far is **charity** from depriving other virtues of their natural pre-eminence and dignity that on the contrary, since it has this property of perfecting the perfections it encounters, in proportion as it finds greater perfection, it grants still greater perfection. It is like **sugar**, which seasons **fruits** with its sweetness in such wise that, as it sweetens them, it leaves them different in taste and sweetness according as their tastes are naturally unequal. It never makes **peaches** and **nuts** as sweet and pleasant as **apricots** and **yellow plums**. (**Treat.** 11. 5, 207-208)

Yoke - agnus castus (herb) – traveler – Cross

Just as a spray of **agnus castus** keeps a **traveler** who bears it about with him from becoming weary, (Pliny) so also the **cross**, the mortification, the yoke, the law of our Savior, who is the true "chaste lamb," are a burden that takes away weariness and refreshes and restores hearts that love his divine majesty. (**Treat.** 8. 5, 68)

Young man – arrows – wounds of love

We see a **young man** join in a conversation, unreserved, untroubled, and in good spirits. He does not keep watch over himself, and before he leaves he is well aware that **love** had made use of the glances, gestures, words, and even the locks of and before he leaves he is well aware that love had made use of the glances, gestures, words, and even the locks of hair of a frail, thoughtless little thing and has turned them into so many **arrows** to smite and wound his poor heart. them into so many **arrows** to smite and **wound** his poor heart. (**Treat.**, 6. 13, 303-304)